J. 9

Pierce Penileſſe
HIS SVPPLICATION
to the Diuell.

Barbaria grandis habere nihil.

Written by *Tho. Naſh*, Gent.
formerly of St. John's College in
Cambridge.

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Will:^{m} Cole
Coll: Regal: Cantab: A.M.

A priuate Epiſtle of the Author to the Printer.

Wherein his full meaning and purpoſe (in publiſhing this Booke) is ſet foorth.

Faith I am verie ſorrie (Sir) I am thus vnawares betrayed to infamie. You write to mee my booke is haſting to the ſecond impreſſion: he that hath once broke the Ice of impudence, neede not care how deepe he wade in diſcredite. I confeſſe it to be a meere toy, not deſeruing any iudiciall mans view: If it haue found any friends, ſo it is, you know very well that it was abroad a fortnight ere I knewe of it, and vncorrected and vnfiniſhed it hath offred it ſelfe to the open ſcorne of the world. Had you not beene ſo forward in the republiſhing of it, you ſhould haue had certayne Epiſtles to Orators and Poets, to inſert to the later end; As namely, to the Ghoſt of *Macheuill*, of *Tully*, of *Ouid*, of *Roſcius*, of *Pace* the Duke of Norfolks Ieſter; and laſtly, to the Ghoſt of *Robert Greene*, telling him, what a coyle there is with pamphleting on him after his death. Theſe were prepared for *Pierce Penileſſe* firſt ſetting foorth, had not the feare of infection detained mee with my Lord in the Countrey.

Now this is that I would haue you to do in this ſecond edition; Firſt, cut off that long-tayld Title, and let mee not in the forefront of my Booke, make a tedious Mouſtebanks Oration to the Reader, when in the whole there is nothing praiſe-worthie.

I heare ſay there be obſcure imitators, that goe about to frame a ſecond part to it, and offer it to ſell in Paules Churchyerd, and elſewhere, as from me. Let me requeſt you (as euer you will expect any fauour at my hands) to get ſome body to write an Epiſtle before it, ere you ſet it to ſale againe, importing thus much; that if any ſuch lewd deuiſe intrude it ſelfe to their handes, it is a coſenage and plaine knauery of him that ſels it to get mony, and that I haue no manner of intereſt or acquaintance with it. Indeed if my leyſure were ſuch as I could wiſh, I might haps (halfe a yeare hence) write the retourne of the *Knight of the Poſt* from Hell, with the *Deuils* anſwer to the *Supplication*: but as for a ſecond part of *Pierce Penileſſe*, it is a moſt ridiculous rogery.

Other newes I am aduertiſed of, that a ſcald triuiall lying Pamphlet, called *Greens groatſ-worth of wit* is giuen out to be of my doing. God neuer haue care of my ſoule, but vtterly renounce me, if the leaſt word or ſyllable in it proceeded from my penne, or if I were any way priuie to the writing or printing of it. I am growne at length to ſee into the vanitie of the worlde more than euer I did, and now I condemne my ſelfe for nothing ſo much, as playing the dolt in Print. Out vpon it, it is odious, eſpecially, in this moralizing age, wherein euery one ſeekes to ſhew himſelfe a Polititian by miſ-interpreting.

In one place of my Booke, *Pierce Penileſſe* ſaith but to the Knight of the Poſt, *I pray how might I call you*, and they ſay, I meant one *Howe*, a Knaue of that trade, that I neuer heard of before.

The Antiquaries are offended without cauſe, thinking I goe about to detract from that excellent profeſsion, when (God is my witneſſe) I reuerence it as much as any of them all, and had no manner of alluſion to them that ſtumble at it. I hope they wil giue me leaue to think there be fooles of that Art as well as of al other; but to ſaye, I vtterly condemne it as an vnfruitfull ſtudie, or ſeeme to deſpiſe the excellent quallified partes of it, is a moſt falſe and iniurious ſurmiſe. There is nothing that if a man liſt he may not wreſt or peruert, I cannot forbid anie to thinke villainouſly, *Sed caueat emptor*, Let the interpreter beware: for none euer heard mee make Allegories of an idle text. Write who wil againſt me, but let him look his life be without ſcandale: for if he touch me neuer ſo litle, Ile be as good as the Blacke Booke to him and his kindred.

Beggerly lyes no beggerly wit but can inuent: who ſpurneth not at a dead dogge: but I am of another mettall, they ſhall knowe that I liue as their euill Angell, to haunt them world without end, if they diſquiet me without cauſe. Farewell, and let me heare from you as ſoone as it is come foorth. I am the Plagues priſoner in the Country as yet: if the ſickneſſe ceaſe before the thirde impreſſion, I will come and alter whatſoeuer may be offenſiue to any man, and bring you the latter ende.

Your friend, *Tho. Nash.*

Probably, this epistle was written in March 1592-3, called then 1592.

Pierce Penileſſe his Supplication to the Diuell.

Hauing ſpent many yeeres in ſtudying how to liue, and liude a long time without mony: hauing tired my youth with follie, and ſurfetted my minde with vanitie, I began at length to looke backe to repentaunce, & addreſſe my endeuors to proſperitie: But all in vaine, I ſate vp late, and roſe early, contended with the colde, and conuerſed with ſcarcitie: for all my labours turned to loſſe, my vulgar Muſe was deſpiſed and neglected, my paines not regarded or ſlightly rewarded, and I my ſelfe (in prime of my beſt wit) laid open to pouertie. Whereupon (in a malecontent humor) I accuſed my fortune, raild on my patrones, bit my pen, rent my papers, & radge in all points like a mad man. In which agony tormenting my ſelfe a long time, I grew by degrees to a milder diſcontent: and pauſing a while ouer my ſtandiſh, I reſolued in verſe to paint forth my paſſion: which beſt agreeing with the vaine of my vnreſt, I began to complaine in this ſort.

Diſcite qui ſapitis, cum hæc quæ ſcimus inertes: Sed trepidas acies, & fera bella ſequi

Eſt aliquid fatale malum, per verba leuare.

Why iſt damnation to diſpaire and die.
When life is my true happineſſe diſeaſe?
My ſoule, my ſoule, thy ſafetie makes me flie
The faultie meanes, that might my paine appeaſe.
　　Diuines and dying men may talke of hell
　　But in my heart, her ſeuerall torments dwell:
Ah worthleſſe Wit, to traine me to this woe,
Deceitfull Artes that nouriſh Diſcontent:
Ill thriue the Follie that bewitcht me ſo,
Vaine thoughts adieu, for now I will repent

Paupertas impulit audax vt verſus facerem.

And yet my wantes perſwade me to proceede,
Since none takes pitie of a Schollers neede.
Forgiue me God, although I curſe my birth,
And ban the aire, wherein I breath a Wretch:
Since Miſerie hath daunted all my mirth,
And I am quite vndone through promiſe-breach.
Oh frends, no frends, that then vngently frowne,
When changing Fortune caſts vs headlong downe.
Without redreſſe complaynes my careleſſe verſe,
And *Mydas*-eares relent not at my moane.
In ſome farre Land will I my griefes reherſe,
Mongſt them that will be mou'd when I ſhall groane.
England (adieu) the Soyle that brought me foorth,
Adieu vnkinde, where skill is nothing woorth.

Pol me occidiſtis amici.

Hei mihi, quam paucos hæc mea dicta mouent.

Miſer eſt quicunque ærumnam ſuam nequit occultare.

Fortuna fauet fatuos

Meritis expendite cauſam.

These Rymes thus abruptly ſet downe, I toſt my imaginations a thouſand waies to ſee if I could finde any meanes to relieue my eſtate: But all my thoughts conſorted to this concluſion, that the world was vncharitable, & I ordained to be* miſerable. Thereby I grew to conſider how many baſe men that wanted thoſe parts which I had, enioyed content at will, & had wealth at commaund: I calde to minde a Cobler, that was worth fiue hundred pound, an Hoſtler that had built a goodly Inne, & might diſpende fortie pounds yerely by his Land, a Carre-man in a lether pilche, that had whipt out a thouſand pound out of his horſe taile: and haue I more witte than all theſe (thought I to my ſelfe) am I better borne? am I better brought vp? yea and better fauored? & yet am I a begger? What is the cauſe? how am I croſt? or whence is this curſe?

Scribi-
mus inda-
i docti-
que poe-
mata paſ-
im

Euen from hence, that men that ſhuld employ ſuch as I am, are enamoured of their own wits, and think what euer they do is excellent, though it be neuer ſo ſcuruie: that Learning (of the ignorant) is rated after the value of the inke and paper: and a Scriuener better paid for an obligation, than a Scholler for the beſt Poeme he can make; that* euery groſſe braind Idiot is ſuffered to come into print, who if hee ſet foorth a Pamphlet of the praiſe of Pudding-pricks, or write a Treatiſe of *Tom Thumme*, or þ exployts of *Vntruſſe*; it is bought vp thicke & and threefolde, when better things lie dead, How then can we chuſe but be needy, when ther are ſo many Droans amongſt vs? or euer prone rich þ toyle a whole yeare for fair looks

Gentle Sir Phillip Sidney, thou knewſt what belongd to a Scholler, thou kneweſt what paines, what toile, what trauell conduct to perfection: wel couldſt thou giue euery Vertue his encouragement, euery Art his due, euery writer his deſert: cauſe none more vertuous witty, or learned than thy ſelfe.

Cultor & Antiſtes, doctorum ſancte virum.

But thou art dead in thy graue, and haſt left too few ſucceſſors of thy glory, too few to cheriſh the Sons of the Muſes, or water thoſe budding hopes with their plentie, which thy bountie erſt planted.

Heu rapiunt mala fato bonos.

Beleeue me Gentlemen, for ſome croſſe miſhaps haue taught me experience, there is not that ſtricte obſeruation of honour, which hath bene heretofore. Men of great calling take it of merite, to haue their names eternizde by Poets, and whatſoeuer pamphlet or dedication encounters them, they put it vp in their ſleeues, and ſcarce giue him thankes that preſents it. Much better is it for thoſe golden Pens, to raiſe ſuch vngrateful Peaſants from the Dung-hil of obſcuritie, and make them equal in fame to the Worthies of olde, when their doting ſelfe-loue ſhall challenge it of dutie, and not onely giue them nothing themſelues, but impoueriſh liberalitie in others.

Fluctibus in mediis nauim Palinure relinquis.

This is the lamentable condition of our Times, that men of Arte muſt ſeeke almes of Cormorants, & thoſe that deſerue beſt, be kept vnder by Dunces: who count it a policie to keep them bare, becauſe they ſhould follow their bookes the better: thinking belike, that as preferment hath made themſelues idle, that were earſt painfull in meaner places, ſo it wold likewiſe ſlacken the endeuours of thoſe Students that as yet ſtriue to excell, in hope of aduauncement. A good policie to ſuppreſſe ſuperfluous liberalitie. But had it beene practiſed when they were promoted, the Yeomandry of the Realme had been better to paſſe than it is, and one Droane ſhould not haue driuen ſo many Bees from their hony-combes

I, I, weele giue looſers leaue to talke, it is no matter what *Sic probo* and his pennileſſe companions prate, whileſt we haue the gold in our coffers: this is it that will make a knaue an honeſt man, & my neighbour Cramptons ſtripling a better Gentleman than his Grandſier. O it is a trim thing when Pride the ſonne goes before, & Shame the father followes after. Such preſidents there are in our Cōmon wealth a great many: not ſo much of them whome learning & Induſtrie hath exalted (whome I prefer before *Genus & proauos*) as of Carterly vpſtarts, that out-face Towne & Countrey in their veluets, when ſir Rowland Ruſſet-coat their dad, goes ſagging euery day in his round gaſcoynes of white cotton, & hath much a do (poore pennie-father) to keepe his vnthrift elbowes in reparations.

Marry happy are they ſay I, that haue ſuch fathers to worke for them whilſt they plaie, for where other men turne ouer manie leaues to get bread and cheeſe in their olde age, and ſtudie twentie yeares to diſtill golde out of incke: our yoong maiſters doo nothing but deuiſe how to ſpend and aſke counſaile of the wine and capons, how they may quicklieſt conſume their patrimonies. As for me, I liue ſecure from all ſuch perturbations: for (thankes bee to God) I am *vacuus viator*, and care not though I meete the Commiſſioners of New-market-heath at high midnight, for any croſſes, Images, or pictures that I carry about mee more than needes.

footpads

Than needes quoth I, nay I would be aſhamde of it, if *Opus & Vſus* were not knocking at my doore twentie times a weeke when I am not within: the more is the pitie, that ſuch a franke Gentleman as I, ſhould want: but ſince the dice doo runne ſo vn-towardly on my ſide, I am partly prouided of a remedy. For whereas thoſe that ſtand moſt on their honour, haue ſhut vp their purſes, & ſhift vs off with court-holie-bread: & on the other ſide, a number of hypocriticall hot-ſpurres, that haue GOD alwaies in their mouthes, will giue nothing for Gods ſake: I haue clapt vp a handſome Supplication to the Diuell, and ſent it by a good fellow, that I know will deliuer it.

And becauſe you may beleeue mee the better, I care not if I acquaint you with the circumſtance.

I was informd of late daies, that a certaine blinde Retayler called the Diuel, vſed to lend money vpon pawnes or any thing, and would let one for a neede haue a thouſand poundes vppon a Statute Merchaunt of his ſoule: or if a man plide him throughly, would truſt him vppon a Bill of his hand without any more circumſtaunce. Beſides hee was noted for a priuie Benefactor to Traytors and Paraſites, and to aduaunce fooles and aſſes farre ſooner than any, to be a greedie purſuer of newes, and ſo famous a Politician in purchaſing, that Hel, which at the beginning was but an obſcure Village, is now become a huge citie, whereunto all countryes are Tributary.

not note of hand, as Mr Chalmers absurdly contends

Theſe manifeſt coniectures of Plentie, aſſembled in one common-place of abilitie? I determined to clawe Auarice by the elbowe, til his full belly gaue me a full hand, and let him bloud with my pen (if it might be) in the veine of liberality : and ſo (in ſhort time) was this Paper-monſter Pierce PeniLeſſe begotten.

But written and all, heere lies the queſtion, where ſhall I find this old Aſſe, that I may deliuer it. Maſſe thats true, they ſay the Lawyers haue the deuill and al: and it is like enough he is playing Ambodexter amongſt them. Fie, fie, the deuill a driuer in Weſtminſter hall, it can neuer be.

Now I pray what do you imagine him to be? Perhaps you thinke it is not poſſible he ſhould be ſo graue. Oh then you are in an errour, for he is as formall as the beſt Scriuener of them all. Marry he doth not vſe to weare a night-cap, for his hornes will not let him: and yet I knowe a hundred as well headed as he that will make a iolly ſhift with a Court cup on their crownes, if the weather be colde. cap

To proceed with my tale, to Weſtminſter hall I went, and made a ſearch of Enquiry, from the blacke gowne to the buckram bagge, if there were any ſuch Sergeant, Bencher, Counſailer, Atorney or petifoger, as *Signior Cornuto Diabolo*, with the good face. But they al (*vna voce*) affirmed, that he was not there: marry whether hee were at the Exchaunge or no, amongſt the rich Merchants, that they could not tell: but it was likelier of the two, that I ſhould meet with him, or heare of him at the leaſt in thoſe quarters. I faith, and ſay you ſo quoth I, and Ile beſtow a little labour more, but Ile hunt him out.

Without more circumſtaunce, thither came I: and thruſting my ſelfe, as the manner is, amongſt the confuſion of languages, I aſked (as before) whether he were there extant or no? But from one to another, *Non noui Dæmonem* was all the anſwer I could get. At length (as Fortune serued) I lighted vpon an old ſtraddling Vſurer, clad in a damaſke caſſocke edged with Fox fur, a paire of trunke ſlops, × ſagging down like a Shoomakers wallet, and a ſhort thrid bare gown on his backe, fac't with moatheaten budge, vpon his head he wore a filthy courſe biggin, & next it a garniſh of night-caps, which a ſage butten cap, of the forme of a cow-ſheard ouer ſpread very orderly: a fat chuffe it was I remember, with a gray beard cut ſhort to the ſtumps, × as though it were grimde, and a huge woorme-eaten noſe, like a cluſter of grapes hanging downe-wardes. Of him I demaunded if hee could tell me any tidings of the partie I ſought for.

By my troth quoth he, ſtripling, (and then he cought) I ſawe him not lately, nor know I certainely where he keepes: but thus much I heard by a Broker a friend of mine, that hath had ſome dealings with him in his time, that he is at home ſicke of the goute, and will not bee ſpoken withal vnder more than thou art able to giue, by ſom two or three angels, if thou haſt any ſute to him: & then perhaps hele ſtraine curteſie with his legges in childe-bed, and come forth and talke with thee: but other wiſe, *Non eſt domi*, hee is buſie with Mammon, & the prince of the North, how to build vp his kingdome, or ſending his ſpirits abroad to vndermine the maligners of his gouernment.

I hearing of this colde comfort, tooke my leaue of him very faintly, and like a careles male-content that knew not which way to turne, retired me to Paules to ſeeke my dinner with Duke Humfrey: but when I came there, the olde ſouldier was not vp: hee is long a riſing thought I, but thats all one: for hee that hath no money in his purſe, muſt go dine with ſir Iohn Beſt-betruſt, at the ſigne of the chalk and the Poſt.

Two hungry turnes had I ſcarce fetcht in this waſt gallery, when I was encountred by a neat pedanticall fellow, in forme of a cittizen: who thruſting himſelfe abruptly into my company like an Intelligencer, began very earneſtly to queſtion me about the cauſe of my diſcontent, or what made me ſo ſad, that ſeemed too young to be acquainted with ſorrow. I nothing nice to vnfold my eſtate to any whatſoeuer, diſcourſt to him the whole circumſtaunce of my care: and what toyle and paines I had tooke in ſearching for him that would not be heard of. Why ſir (quoth he) had I bene priuie to your purpoſe before, I could haue eaſd you of this trauell: for if it be the deuill you ſeeke for, know I am his man. I pray ſir how might I cal you? A knight of the Poſt quoth he, for ſo I am tearmed: a fellowe that will ſweare you any thing for twelue pence, but indeed I am a ſpirite in nature and eſſence, that take vpon me this humaine ſhape, onely to ſet men together by the eares, and ſend ſoules by millions to hell.

on bene
onducti
vendunt
er iuria
eſtes.

Now truſt me a ſubſtantiall trade, but when doe you thinke you could ſend next to your maiſter? why euery day: for there is not a cormorant that dies, or Cut-purſe that is hanged, but I diſpatch letters by his ſoule to him, and to al my friends in the Low-cuntries: wherefore, if you haue any thing that you would haue tranſported; giue it me, and I will ſee it deliuered.

Yes marry haue I (quoth I) a certaine Supplication heere vnto your Maiſter, which you may peruſe if it pleaſe you. With that he opened it, and read as followeth.

To the high and mightie Prince of Darkneſſe, Donſell dell Lucifer, King of Acheron, Stix and Phlegeton, Duke of Tartary, Marqueſſe of Cocytus, and Lord high Regent of *Lymbo*: his *diſtreſſed Orator* Pierce Penniles, *wiſheth encreaſe of damnatyon*, and malediction eternall, Per Ieſum Chriſtum *Dominum noſtrum*.

Most humbly ſueth vnto your ſinfulnes, your ſingle-ſoald Orator Pierce Penniles: that whereas your impious excellence, hath had the poore tenement of his purſe any time this halfe yeer, for your dauncing ſchoole, and he (notwithſtanding) hath receiued no penny nor croſſe for farme, according to the vſuall manner it may pleaſe your gracelesse Maieſtie to conſider of him, and giue order to your ſeruant Auarice, he may be diſpatched inſomuch as no man heere in London can haue a dauncing ſchoole without rent, and his wit and knauery cannot be maintained with nothing. Or if this be not ſo plauſible to your honorable infernalſhip, it might ſeeme good to your helhood, to make extent vpon the ſoules of a number of vncharitable Cormorants, who hauing incurd the daunger of a *Premunire*, with medling with matters that properly concerne your owne perſon, deſerue no longer to liue (as men) amongſt men, but to bee incorporated in the ſociety of diuels. By which meanes, the mightie controller of fortune, and imperious ſubuerter of deſteny, delicious gold, the poore mans God, and Idoll of Princes (that lookes pale and wanne through long impriſonment might at length be reſtored to his powrfull Monarchie, and eftſoon bee ſette at liberty, to help his friends that haue neede of him.

Nor ile be ſworne vpon a book haue I not

I for the freedome of gold

I know a great ſort of good fellowes that would venture farre for his freedom, & a number of needy Lawyers, (who now mourn in thred-bare gownes for his thraldome) that would goe neere to poiſon his keepers with falſe Latine, if that might procure his enlargement: but inexorable yron detaines him in the dungeon of the night, ſo that (pure creature) hee can neither traffique with the Mercers and Tailers as he was wont, nor dominere in Tauernes as hee ought.

Famine, Lent and deſſolation, ſit in Onyon ſkind iackets before the doore of his indurance, as a Chorus in the Tragedy of Hoſpitality,

to

The deſciption of Greedines

to tel hunger & pouerty ther's no reliefe for them there: and in the inner part of this vgly habitation, ſtands Greedineſſe, prepared to deuoure all that enter, attyred in a Capouch of written parchment, buttond downe before with Labels of waxe, and lin'd with ſheepes fells for warmenes: his Cap furd with cats ſkinnes, after the Muſcouie faſhion, and all to be taſſeld with Angle-hookes in ſtead of Aglets ready to catch hold of all thoſe to whom hee ſhewes any humblenes: for his breeches they were made of the liſts of broad cloaths, which he had by letters pattents aſſured him and his heyres, to the vtter ouerthrowe of Bowcaſes and cuſhion makers, and bumbaſted they were like Beere barrels, with ſtatute Marchants and forfeytures. But of all, his ſhooes were the ſtrangeſt, which being nothing elſe but a couple of crab ſhells, were toothd at the toes with two ſharp ſixpennie nailes, that digd vp euery dunghill they came by for gould, and ſnarld at the ſtones as hee went in the ſtreet, becauſe they weare ſo common for men, women and children to tread vpon, and he could not deuiſe how to wreſt an odde fine out of any of them.

Thus walks hee vp and downe all his life time, with an yron crow in his hand inſtead of a ſtaffe, and a Sariants Mace in his mouth, (which night and day he ſtill gnaws vpon) and either buſies himſelfe in ſetting ſiluer lime twigs to entangle yoong Gentlemen, and caſting foorth ſilken ſnaps to catch Woodcocks, or in ſyuing of Muckhills and ſhop-duſt, whereof he will boult a whole cartload to gaine a bowd Pinne.

The deſcription of dame Niggerdize.

On the other ſide, Dame Niggardize his wife, in a ſeage rugge kirtle, that had beene a mat time out of minde, a courſe hempen raile about her ſhoulders, borrowed of the one end of a hop-bag, an apron made of Almanackes out of date (ſuch as ſtand vpon Screens, or on the backſide of a doore in a Chandlers ſhop), & an old wiues pudding pan on her head, thrumd with the parings of her nailes, ſate barrelling vp the droppings of her noſe, in ſteede of oyle to ſaime wool withall, and would not aduenture to ſpit without halfe a dozen porrengers at her elbow.

The houſe (or rather the hell) where theſe two Earthwormes encaptiued this beautifull Subſtaunce, was vaſt, large, ſtrong built, and well furniſhed, all ſaue the Kitchin: for that was no bigger then the Cooks roome in a ſhip, with a little court chimney, about the compaſſe of a *Parentheſis* in proclamation print: then iudge you what diminutiue diſhes came out of this doues-neaſt. So likewiſe of the Buttrie: for whereas in houſes of ſuch ſtately foundation that are built to outward ſhewe ſo magnificent, euery Office is anſwerable to the Hall, which is principall, there the Buttrie was no more but a blind Cole-houſe vnder a paire of ſtayres, wherein (vpriſing & downe lying) was but one ſingle ſingle kilderkin of ſmall beere, that wold make a man with a carrouſe of a ſpoonefull, runne through an Alphabet of faces. Nor did they any glaſſes or cups (as other men) but onely little farthing ounce boxes, whereof one of them fild vp with froath (in manner and forme of an Ale-houſe) was a meales allowance for the whole houſhold. It were lamentable to tell what miſerie the Rattes and Myce endured in this hard world, how when all ſupply of victualls failed them, they went a Boot-haling one night to Sinior Greedineſſe bed-chamber, where finding nothing but emptines and vaſtitie, they encountred (after long inquiſitiō) with a cod-peece, well dunged & manured with greace (which my pinch-fart penie-father had retaind from his Bachelorſhip, vntill the caſting of theſe preſents. Vppon that they ſet, and with a couragious aſſault rent it cleane a way from the breeches, and then carried it in triumph like a coffin on their ſhoulders betwixt them. The verie ſpiders and duſt weauers, that wont to ſet vp their loomes in euery windowe, decaied and vndone through the extreame dearth of the place, that afforded them no matter to worke on) were conſtrained to breake againſt their wills, and goe dwell in the countrey, out of the reach of the broome and the wing: and generally, not a flea nor a cricket that caried any braue minde, that would ſtay there after he had once taſted the order of their fare. Onely vnfortunate gowe (a predeſtinat ſlaue to drudges and fooles) liues in endleſſe bondage there amongſt them, and may no way be releaſt, except you ſend the rot halfe a yeare amongſt his keepers, and ſo make them away with a murrion one after another.

The complaynt of Pryd

O, but a far greater enormitie raigneth in the heart of the Court: Pride the peruerter of al Vertue, ſitteth appareled in the Merchants ſpoiles, and ruine of yoong Citizens: and ſcorneth Learning, that gaue their vp-ſtart Fathers, titles of Gentry.

The nature of an vpſtart.

All malcontent ſits the greaſie ſonne of a Cloathier, and complaines (like a decaied Earle) of the ruine of ancient houſes: whereas the Weauers loomes firſt framed the web of his honour, and the lockes of wool that buſhes and brambles haue tooke for toule of inſolent ſheepe, that would needs ſtriue for the wall of a firbuſh, haue made him of the tenths of their tarre, a Squier of low degree: and of the collections of their ſcatterings, a Iuſtice *Tam Martiquam Mercurio*, of Peace and of Coram. Hee will bee humorous forſooth, and haue a broode of faſhions by himſelfe. Sometimes (becauſe Loue commonly weares the liuerey of Witte) hee will be an *Inamorato Poeta*, and ſonnet a whole quire of paper in praiſe of Lady *Swin-ſnout*, his yeolowfac'd Miſtres, and weare a feather of her rain-beaten fanne for a fauor, like a fore-horſe. Al *Italionato* is his talke, and his ſpade peake is as ſharpe as if he had beene a Pioner before the walles of *Roan*. Hee will deſpiſe the barbariſme of his owne Countrey, and tell a whole Legend of lyes of his trauailes vnto *Conſtan-tinople*. If he be challenged to fight, for his delatorye excuſe hee obiects, that it is not the cuſtome of the Spaniard or the Germaine, to looke back to euery dog that barkes. You ſhall ſee a dapper Iacke, that hath beene but ouer at *Deepe*, wring his face round about, as a man would ſtirre vp a muſtard pot, and talke Engliſh through the teeth like Iaques Scabd-hams, or Monſieur Mingo de Mouſtrap: when (poore ſlaue) he hath but dipt his bread in wilde Boares greace, and come home againe: or beene bitten by the ſhinnes by a Wolfe: and ſaith, he hath aduentured vpon the Barricadoes of *Gurney* or *Guingan*, and fought with the yoong Guiſe hand to hand.

The coun-terfeit po-litician.

Some thinke to be counted rare Politicians and Stateſmen, by being ſolitary: as who would ſay, I am a wiſe man, a braue man, *Secreta mea mihi: Fruſtra ſapit, qui ſibi non ſapit*: and there is no man worthy of my companie or friendſhip: when, although he goes vngar-tred like a malecontent Cutpurſe, and weares his hat ouer his eies like one of the curſed crue, yet cannot his ſtabbing dagger, or his nittie loue-locke keepe him out of the Legend of fantaſticall cockſcombs. I pray ye good Mounſier Diuell take ſome order, that the ſtreetes be not peſtered with them ſo as they are. Is it not a pitiful thing that a fellow that eates not a good meales meat in a weeke, but beggereth his belly quite and cleane, to make his backe a certaine kind of a brokerly Gentleman: and now & then (once or twice in a Tearme) comes

comes

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comes to the eighteene pence Ordinary, becauſe hee would bee ſeen amongſt Caualiers and braue courtiers, liuing otherwiſe all the yeere long with ſalt Butter & Holland cheeſe in his chamber, ſhould take vppe a ſcornfull melancholy in his gate & countenance, courſe & talke, as though our common welth were but a mockery of gouernment, and our Maieſtrates fooles, who wronged him in not looking into his deſerts, not imploying him in State matters, and that if more regard were not had of him very ſhortly, the whole Realme ſhould haue a miſſe of him, & he would go (I marry would he) where he ſhould be more accounted of? x

Is it not wonderfull ill prouided, I ſay, that this diſdainfull companion is not made one of the fraternity of Fools, to talke before great States, with ſome olde moth eaten Politician, of mending high waies, and leading Armies into Fraunce?

A yoong Heyre or Cockney, that is his Mothers Darling, if hee haue playde the waſte-good at the Innes of the Court or about London, and that neither his Students penſion, nor his vnthrifts credite will ſerue to maintaine his Colledge of whores any longer, falles in a quarrelling humor with his fortune, becauſe ſhe made him not King of the Indies, and ſweares and ſtares after ten in the hundreth, that nere a ſuch Peſant as his Father or brother ſhall keepe him vnder, hee will to the ſea and teare the gold out of the Spaniards throats but he will haue it byrladie: And when he comes there, poore ſoule hee lyes in brine in Balliſt, and is lamentable ſicke of the ſcuruies, his daintie fare is turned to a hungry feaſt of Dogs and Cats, or Haberdine and poore Iohn at the moſt, and which is lamentableſt of all, that without Muſtard.

The prodigall yoong Maſter.

As a mad Ruffion on a time, being in daunger of ſhipwrack by a tempeſt, and ſeeing all other at their vowes and praiers, that if it would pleaſe God of his infinite goodneſſe, to delyuer them out of that imminent daunger, one woulde abiure this ſinne whereunto he was adicted: an other, make ſatiſfaction for that vyolence he had committed: he in a deſperate ieſt, began thus to reconcile his ſoule to heauen.

O Lord, if it may ſeeme good to thee to deliuer me from this feare of vntimely death, I vowe before thy Throne and all thy ſtarry Hoſt, neuer to eate Haberdine more whileſt I liue. Well, ſo it fell out that the ſkye cleared and, the tempeſt ceaſed, and thus careleſſe wretch that made ſuch a mockery of praier, readie to ſet foote a Land, cryed out: not without Muſtard good Lord, not without Muſtard: as though it had been the greateſt torment in the world, to haue eaten Haberdine without Muſtard. But this by the way, what pennance can be greater for Pride, than to let it ſwinge in hys owne halter? *Dulce bellum inexpertis*, theres no man loues the ſmoake of his owne Countrey, that hath not been ſynged in the flame of an other ſoyle. It is a pleaſant thing ouer a full pot, to read the fable of thirſtie *Tantalus*: but a hard matter to digeſt ſalt meates at Sea, with ſtinking water.

The pride of the learned.

An other miſery of Pride it is, when men that haue good parts, and beare the name of deepe Scholers, cannot be content to participate one faith with all Chriſtendome, but becauſe they will get a name to their vaineglory, they will ſet their ſelfe-loue to ſtudy to inuent new ſects of ſingularitie, thinking to liue when they are dead, by hauing their ſects called after their names, as Donatiſts of Donatus, Arrians of Arrius: & a number more new faith-founders that haue made *England* the exchange of Innouations, & almoſt aſmuch confuſion of Religion in euery Quarter, as there was of tongues at the building of the Tower of *Babell*. Whence, a number that fetch the Articles of their Beleefe out of Ariſtotle, & thinke of heauen and hell as the Heathen Philoſophers, take occaſion to deride our Eccleſiaſticall State, & all Ceremonies of Diuine worſhip, as bugbeares and ſcar-crowes, becauſe (like Herodes ſouldiers) we diuide Chriſts garment amongſt vs in ſo many peeces, and of the veſture of ſaluation make ſome of vs Babies & apes coates, others ſtraight truſſes & Diuells breeches: ſome gally-gaſcoines or a ſhipmans hoſe like the Anabaptiſts & adulterous Familiſts, others with the Martiniſts a hood with two faces to hide their hypocriſie: and to conclude ſome like the Barrowiſts and Greenwoodians, a garment full of the plague, which is not to be worne before it be new waſht.

Hence Atheiſts triumph and reioyce, and talke as prophanely of the Bible, as of Beuis of Hampton. I heare ſay there be Mathematitions abroad, that will prooue men before Adam, and they are harboured in high places, who will maintaine it to the death, that there are no diuells.

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It is a ſhame (ſenior Belzibub) that you ſhould ſuffer your ſelfe thus, ſhins to be tearmed a baſtard, or not approue to your predeſtinate children, not only that they haue a father, but that you are hee that muſt owne them. Theſe are but the ſuburbes of the ſinne we haue in hand: I muſt deſcribe to you a large cittie, wholy inhabited with this damnable enormitie.

dren (as other men) but fewe of them know their owne father.

In one place let me ſhewe you a baſe Artificer, that hath no reuenues to boaſt on, but a Needle in his boſome, as braue as any Penſioner or Noble man.

The pride of Artificers.

In an other corner, Miſtris Minx a Marchants wife, that wil eate no Cherries forſooth, but when they are at twenty ſhillings a pound, that lookes as ſimperingly as if ſhe were beſmeard, & iets it as gingerly as if ſhe were dancing the Canaries: ſhe is ſo finicall in her ſpeach, as though ſhe ſpake nothing but what ſhe had firſt ſewd ouer before in her Samplers, and the puling accent of her voyce is like a fained treble, or ones voyce that interprets to the puppets. What ſhould I tel how ſqueamiſh ſhe is in her dyet, what toyle ſhe puts her poore ſeruants vnto, to make her looking glaſſes in the pauement? how ſhe will not goe into the fields to cowre on the greene graſſe, but ſhee muſt haue a Coatch for her conuoy: and ſpends halfe a day in pranking her ſelfe if ſhe be inuited to any ſtrange place? Is not this the exceſſe of pride ſignior Sathan? Goe too, you are vnwiſe, if you make her not a chiefe Saint in your Calender.

The pride of Marchants wiues.

The next obiect that encounters my eyes, is ſome ſuch obſcure vpſtart gallants, as without deſert or ſeruice are raiſed from the plough to be checkmate with Princes: and theſe I can no better compare than to creatures that are bred *Sine coitu*, as crickets in chimnyes, to which I reſemble poore Scullians, that from turning ſpit in the chimney corner, are on the ſodaine hoiſed vp from the Kitchin into the waiting chamber, or made Barons of the beanes, and Marqueſſes of the mary-boanes: ſome by corrupt water, as gnats, to which we may liken Brewers, that by retayling filthy Thames water, come in few yeres to be worth fortie or fiftey thouſand pound: others by dead wine, as little flying wormes, and ſo the Vintners in like caſe: others by ſlime as frogs, which may be alluded to Mother Bunches ſlimie ale, that hath made her, & ſome other of her fil-pot family ſo wealthy: others by dirt, as worms, and ſo I know many gold-finers & hoſtlers come vp: ſome by hearbs as cankers, & after the ſame ſort our Apothecaries: others by aſhes as Scarabes; and

The pride of peſants ſprung vp of nothing how elſe get our Colliers the pence? Others from the putrified fleſh of dead beaſts, as Bees of Bulls, & Butchers by fly-blowne beefe, waſpes of horſes, and Hackney-men by ſelling their lame iades to hunts-men for carrion.

Sparagus a flowre that neuer groweth but through a mans dong

Yet am I not againſt it, that theſe men by their mechanicall trades ſhould come to be Sparage Gentlemen, & chuff-headed Burghomaſters: but that better places ſhould bee poſſeſſed by coyſtrells, & the Coblers crowe for crying but *Aue Cæſar*, be more eſteemed than rarer birds that haue warbled ſweeter notes vnrewarded. But it is no meruaile: For as Hemlocke fatteth Quailes, & Henbane Swine, which to al other is poyſon: ſo ſome mens vices haue power to aduaunce them, which would ſubuert any elſe that ſhould ſeeke to climbe by them: and it is inough in them that they can pare their nailes well to get them a liuing, when as the ſeauen liberal Sciences & a good leg, wil ſcarſe get a paire of ſhoos and a Canuas-dublet.

Theſe whelpes of the firſt liter of Gentilitie, theſe Exhalations, drawen vp to the heauen of honor from the dunghil of obiect fortune, haue long been on horſebacke to come riding to your Diuelſhip: but I know not how like Saint George they are alwaies mounted, but neuer moue. Here they out-face Towne & countrey, & doo nothing but bandy factions with their betters. Their bigge limbes yeeld the Common-wealth no other ſeruice but idle ſweate, & their heads like rough hewen Gloabes, are fit for nothing but to be the blockhouſes for ſleepe. *Raynard* the Fox may well beare vp his taile in the Lions denne, but when he comes abroad, he is afraide of euery dogge that barkes. What curre wil not bawle & be ready to fly in a mans face, when he is ſet on by his maſter, who if hee bee not by to encourage him, he caſts his taile betwixt his legges, & ſteales a way like a ſheepbyter. Vliſſes was a tall man vnder Aiax ſhield: but by himſelfe hee would neuer aduenture but in the night. Pride is neuer built but vpon ſome pillers: & let his ſupporters faile him neuer ſo little, you ſhall finde him very humble in ȳ duſt. Wit oftentimes ſtands in ſtead of a chiefe arche to vnderprop it, in ſoldiers ſtrength, in womē beauty.

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Drudges that haue no extraordinarie giftes of body, nor of minde, filche themſelues into ſome Noble mans ſeruice, either by bribes or by flattery, and when they are there, they ſo labour it with cap & knee and ply it with priuie whiſperinges, that they wring themſelues into his good opinion ere he be aware. Then doo they vaunt themſelnes ouer the common multitude, and are readie to braue any man that ſtands by himſelfe. Their Lords authoritie is as a rebater to beare vp the Peacockes taile of their boaſting, and any thing that is ſaid or done to the vnhandſoming of their ambition, is ſtraight wreſted to the name of treaſon. Thus do weedes grow vp whiles no man regards them, and the Ship of Fooles is arriued in the Hauen of Felicitie, whileſt the Scoutes of Enuie contemne the attempts of any ſuch ſmall Barkes.

But beware you that be great mens Fauorites: let not a ſeruile inſinuating ſlaue creepe betwixt your legges into credit with your Lords: for peſants that come out of the colde of pouertie, once cheriſht in the boſome of proſperitie, will ſtraight forget that euer there was a winter of want, or who gaue them room to warme them. The ſon of a churle cannot chuſe but proue ingratefull like his Father. Truſt not a villaine that hath beene miſerable, and is ſodainly grown happie. Vertue aſcendeth by degrees of deſert into dignitie: gold & luſt may lead a man a nearer way to promotion: but he that hath neither comelineſſe nor coine to commend him, vndoubtedly ſtrides ouer time by ſtratagems, * if of a moale-hil he grows to a mountaine in a moment. This is that which I vrge, there is no friendſhippe to bee had with him, that is reſolute to doe or ſuffer any thing rather than to endure the deſtenie whereto hee was borne: for hee will not ſpare his owne Father or Brother, to make himſelfe a Gentleman.

As by carrying tales or playing the douty Pandor.

Fraunce Italy, and *Spaine*, are all full of theſe falſe hearted Machiuillians: but properly Pride is the diſeaſe of the Spaniard, who is born a Bragart in his mothers womb: for if he be but 17 yeers old and hath come to the place where a Field was fought (though halfe a a yeare before) he then talks lyke one of the Giants that made warre againſt Heauen, and ſtands vppon his honor as much, as if he were one of Auguſtus Souldiers, of whom he firſt inſtituted the order of Heralds: and let a man ſooth him in this vaine of kilcow vanitie, you may commaund his hart out of his belly to make you a raſher on the coales, (if you will next your heart.

The pride of the Spanyard.

The Italian is a more cunning proud fellowe, and hides his humour farre cleanlier, and indeed ſeemes to take a pride in humilitie, & will profer a ſtraunger more curteſie than hee meanes to performe. Hee hateth him deadly that takes him at his worde: as for example, if vpon occaſion of meeting, he requeſt you to dinner or ſupper at his houſe,

The pride of the Italian.

houſe, and that at the firſt or ſecond intreatie you promiſe to bee his gueſt, he will be the mortalſt enemie you haue: but if you deny him, he will thinke you haue manners and good bringing vp, and will loue you as his brother: mary at the third or fourth time you muſt not refuſe him. Of al things he counteth it a mighty diſgrace to haue a man paſſe iuſtling by him in haſt on a narrowe cauſey, and aſke him no leaue, which he neuer reuengeth with leſſe then a ſtab.

The pride of the frenchman

The Frenchman (not altered from his owne nature) is whollie compact of deceiuable Courtſhip, and for the moſt part, loues none but himſelfe and his pleaſure: yet though he be the moſt Grand Signeur of them all, hee will ſay, *A voſtre ſervice & commandemente Mounſieur*, to the meaneſt vaſſaile he meets. Hee thinkes he doth a great fauour to that gentleman or follower of his, to whom he talks ſitting on his cloſe ſtoole: and with that fauour (I haue heard) the Princes wonted to grace the Noblemen of *France*: and a great man of their Nation comming in time paſt ouer into *England*, and being heere very honorably receiued, he in requital of his admirable entertainment, on an euening going to the priuie (as it were to honour extraordinarily our engliſh Lords, appointed to attend vpon him) gaue one the candle, another his girdle, & another the paper: but they (not acquainted with this newe kinde of gracing) accompanying him to the priuie dore, ſet downe the traſh, and ſo left him: which he conſidering what ineſtimable kindnes he extended to them therin more than vſuall, tooke very hainouſly.

The pride of the dane

The moſt groſſe and ſenceleſſe proud dolts (in a difference from all theſe kinds) are the Danes: who ſtand ſo much vpon their vnweldy burlibond ſouldiery, that they account of no man that hath not a battle Axe at his girdle to hough dogs with, or weares not a cockes feather in a thrumd hat like a caualier: briefly he is the beſt foole bragart vnder heauen. For beſides, nature hath left him a flaberkin face, like one of the foure winds, and cheeks that ſag like a womans dugs ouer his chin-bone, his apparell is ſo ſtuft vp with bladders of Taffatie, and his back like biefe ſtuft with Parſly, ſo drawne out with Ribands and deuiſes, and bliſterd with light ſarcenet baſtings, that you would thinke him nothing but a ſwarm of Butterflies, if you ſaw him a far off. * Thus walkes hee vp and downe in his Maieſty, taking a yard of ground at euery ſtep, and ſtampes on the earth ſo terrible, as if he ment to knocke vppe a ſpirite, when (foule drunken bezzle) if an Engliſh-

If you know him not by any of theſe marks look on his fingers & you ſhalbe ſure to find half a dozen ſiluer rings worth thre pence a peece.

drunken bezzle) if an engliſhman ſet his little finger to him, he falles like a hogſ-trough that is ſet on one end. Therfore I am the more vehement againſt them, because they are an arrogant Aſſe-headed people, that naturally hate learning, and all them that loue it: yea, & for they would vtterly roote it out from among them, they haue withdrawen al rewards from the Profeſſors therof. Not *Barbary* it ſelfe is halfe ſo barbarous as they are. Firſt, whereas the hope of honour maketh a Souldior in *England*: Byſhopricks, Deanries, Prebendaries, and other priuate dignities, animate our Diuines to be ſuch excellence. The ciuil Lawyers haue their degrees & conſiſtories of honour by themſelues, equal in place with Knights and Eſquiers: the common Lawyers, (ſuppoſe in the beginning they are but huſbandmens ſons) come in time to be chiefe Fathers of the land, and many of them not the meaneſt of the Priuie Counſell.

The Danes enemies to al learning

There the ſouldiour may fight himſelfe out of his ſkinne, and do more exploits than he hath heyrs in his purſe, before from a common Mercenary, he come to be Corporal of the mouldchéeſe, or the Lieutenant get a Captainſhip. None but the ſon of a Corporall muſt be a Corporall, nor any be Captaine, but the lawfull begotten of a Captaines body. Biſhops, Deans, Prebendaries, why they know no ſuch functions: a ſorte of ragged Miniſters they haue, of whom they count as baſely as water-bearers. If any of their Noblemen refraine thrée howers in his life time from drinking, to ſtudy the Lawes, hee may perhaps haue a little more gouernment put into his hande than another: but otherwiſe, Burgomaſters & Gentlemen beare all the ſway of both ſwords, ſpirituall and temporall. It is death there for anie but a huſbandman to marry a huſbandmans daughter, or a Gentlemans child to ioyne with any but the ſonne of a Gentleman, marry this the king may well baniſh, but hee cannot put a Gentleman vnto death in any cauſe whatſoeuer, which makes them ſtand vppon it ſo proudly as they doe. For faſhion ſake ſome will put their children to ſchoole, but they ſet them not to it till they are fourteene yeere old: ſo that you ſhall ſee a great boy with a beard learne his A B C. and ſit weeping vnder the rod, when he is thirtie yeeres old.

No rewards amongſt them for deſert.

I will not ſtande to inferre, what a preiudice it is to the thrift of a floriſhing State, to poyſon the growth of glory, by giuing it nought but the puddle water of penury to drinke; to clippe the winges of a high towring Faulcon, who, whereas ſhe went in her fethered youthfulneſſe

What it is to make labor without hope.

[illegible] with an [illegible] eye vpon her [illegible], and her [illegible], all ſtarred ouer with ſiluer quilles, [illegible] [illegible] ſeuerall ſtuffes together to her [illegible] [illegible] garden ground, pecking of wormes, diſcouering the [illegible] of ſome vngentleman-like tole-haunt, that [illegible] [illegible] we.

Put all together, that man (inaſmuch as hee is the Image of God) delighteth in beauty and worſhip, and all holy Writ warrantes that delight, ſo it be not derogatory to any part of Gods owne worſhip: who take away that delight, a diſcontented idleneſſe ouertakes him. Let him like any handycraft man, be he Carpenter, Ioyner, or Painter, and pleaſantly he takes any labor: but to winne credit and fame to his [illegible] to winne a maiſtery to himſelfe aboue all others, hee will make a further ſhew in his trade, than euer [illegible], he will ſpend a thouſand ſhiftes, which he ſaye he neuer thought vppon, and in one day rather [illegible] out of hand, than ſpend he did in vaine: ſo do the Armes, ſo in [illegible], ſtiles all ſhame and glory he propoſeth as ſuperiours [illegible], as that ſuperſtitious (whoſe ſucceſſors they haue not yet left) he ſet in [illegible] there to keepe ſon, they will make a [illegible] of [illegible] of all their honours, but they will faſten their bodies [illegible] from the cradle, on the imaginatiue bliſſe, which they alreadie enioy by anticipation. Experience reproues me for a foole, for delating on ſo manifeſt a caſe.

The Danes are burſten-bellied ſots, that are to be confuted with nothing but Tankards or quart pots, and Ouid might as well haue read his verſes to the Getes that vnderſtood him not, as a man talke reaſon to them that haue no eares but their mouthes, nor ſence but of that which they ſwallow downe their throates. God ſo loue me, as I loue the quick-witted Italians, and therefore loue them the more, becauſe they mortally deteſt this ſurly ſwiniſh Generation.

I neede not fetch colours from other countries to paint the vgly viſage of Pride, ſince her pictures ſet forth in ſo many painted faces here at home. What drugs, what ſorceries, what oiles, what waters, what ointments, doe our curious Dames vſe to inlarge their withered * beauties? Their lips are as lauiſhly red, as if they vſed to kiſſe an okerman euery morning, and their cheeks ſuger-candied & cherry bluſht ſo ſweetly, after the * colour of a new Lord Maiors poſtes, as if the pageant of their wedding [illegible] were [illegible] at the [illegible]

And then ſince olde dames make them [illegible] Withered flowers need much watering. And will indure all weathers as well as they. They may wel be called continuers on, ſince the beauty they indeuour to a wither- [illegible] ſo that if a Painter were to drawe any of their * Counterfets on a Table,* he needes no more but wet his pencill, and dab it on their cheekes, and he ſhall haue vermilion and white enough to furniſh out his worke, though he leaue his tar-boxe at home behinde him. Wiſe was that ſin-waſhing Poet that made the Ballet of Blue ſtarch and poaking ſtickes, for which the * lawe of licentiouſneſſe hath conſumed all the wheate of hoſpitalitie. It is ſaid Laurence Lucifer, that you went vp and downe London crying there like a lanterne and candle man. I meruaile no Laundreſſe would giue you the waſhing and ſtarching of your face for your labour, for God knowes it is as blacke as the* blacke Prince.

It is ſuſpected you haue been a great* Tobacco taker in your youth, which cauſeth it to come ſo to paſſe: but Dame Nature your nurſe was partly in fault, elſe ſhe might haue remedied it * She ſhould haue noynted your face ouer night with Lac virginis, which baking vpon it in bed till the morning, ſhe might haue pild off the ſcale like the ſkin of a cuſtard, and making a poſſet of vergis mixt with the oyle of Tartary and Camphire, and bathde it in it a quarter of an houre, and you had been as faire as the floure of the frying pan. I warrant we haue old hackſters in this great Grandmother of Corporations, Madame Troynouant, that haue not backbited any of their neighbours with the tooth of enuy this twentie yeare, in the wrinckles of whoſe face, yee may hide falſe dice, and play at cherry-pit in the dint of their cheekes, yet theſe aged mothers of iniquitie will haue their deformities new plaiſtred ouer, & weare noſegayes of yeolow haire on their furious foreheads, when age hath written Hoe God be here, on their bald burnt parchment pates. Piſh, piſh, what talke you of old age or balde pates? men & women that haue gone vnder the * South pole, muſt lay off their furde night-caps in ſpight of their teeth, & become yeomen of the Vineger bottle: a cloſe periwig hides al the ſinnes of an old whore-maſter, but *Cucullus non facit Monachum**: tis not their newe bonnets will keepe them from the old boan-ach. Ware when a mans ſinnes are written on his ey-browes, and that there is not a haire breadth betwixt them and the falling ſicknes. The times are dangerous, & this is an yron age, or rather no yron age, for ſwords & bucklers goe to pawne a pace in Long lane: but a tinne age: for tinne and pewter are more eſteemed than Latine. You that be wiſe deſpiſe it, abhorre it, neglect it, for what ſhould

Markē theſe two letter leaping Metaphors good people.

So ſaieth the learned Polhiſtor Rimerus, in his firſt booke firſt page, & firſt line of his Ballad of blew ſtarch and poaking ſtickes.

The diuel a great Tobacco taker.

A medicine to make the diuel fair

He that wipes his noſe and hath it no ſhall forfeit hys whole face.

Alias mo
ther Co
nelius M
ridian.

Tranſlat
word for
word, in
tro rigin
lem.

[illegible] that cannot get it.

[illegible] Antiquarie is an honeſt man, for he had rather ſcrape a peece of copper out of the durt, then a crowne out of Ploidens ſtandiſh. I know many wiſe Gentlemen of this muſtie vocation, who out of loue with the times wherein they liue, fall a talking of Alexanders [illegible] cups, becauſe (in their life) there is not ſuch a ſtrong peece of ſtretching leather made now a dayes, nor yron ſo well tempred for any money. They will blow their noſe in a box, and ſay it is the ſpettle that Diogenes ſpet in ones face: who being inuited to dinner to his houſe, that was neat and braue in all points as might be deuiſed, & the grinning Dog ſomwhat troubled with the rheume (by meanes of his long faſting, and ſtaying for dinner more than wont) ſpet full in his Hoſtes face: and being askt the reaſon of it, ſaid, it was the fowleſt place he could ſpie out in all his houſe. Let their Miſtres (or ſome other woman) giue them a feather of her fanne for her fauour, & if one aſk them what it is, they make anſwere, a plume of the Phenix, whereof there is but one in all the whole world. A thouſand guegawes and toyes haue they in their chambers, which they heape vp together with infinite expence, and are made beleeue of them that ſell them, that they are rare & precious things, when they haue gathered them vp(on) ſome dunghill, or raked them out of the kennell by chance. I know one ſold an old rope with foure knots on it for foure pound, in that he gaue it out, it was the length and bredth of Chriſts Tombe. Let a Tinker take a peece of braſſe worth a halfepeny, and ſet ſtrange ſtamps on it, & I warrant he may make it more worth to him of ſome fantaſticall foole, than all the kettels that euer he mended in his life. This is the diſeaſe of our newfangled humoriſts, that know not what to doe with their welth. It argueth a very ruſty wit, ſo to doate on worme-eaten Elde.

Out vpon it, how long is Pride a dreſſing her ſelfe? Enuie awake, for thou muſt appeare before Nicalao Maleuolo great Muſter-maiſter of hell. Marke you this ſly mate, how ſmoothly hee lookes? The Poets were ill aduiſed, that fained him to be a leane gaggtoothed Beldam with hollow eyes, pale cheekes, and ſnakie haire: for he is no ſuch a man, but a iolly luſtie olde Gentleman, that will dance, and laugh, and feaſt merily, as if he were the honeſteſt of a thouſand: and I warrant you ſhall not heare a foule word come from him in a yeare. I do not maruaile at it, but the Dog may worry a ſheepe in the dark.

The commendation of Antiquities.

Laudamus veteres ſed noſtris vtimur annis.

The complaint of Enuy.

and thruſt his necke into the collar of clementie & pitie when he hath done: as who ſhould ſay, God forgiue him, hee was a ſleep in the ſhambles, when the innocent was done to death. But openly, Enuie ſets a ciuill fatherly countenance vpon it, & hath not ſo much as a drop of bloud in his face, to attaint him of murther. I thought it expedient in this my Supplication, to place it next to Pride: for it is his adopted ſonne. And hence comes it, that proud men repine at others proſperitie, and greeue that any ſhould be great but themſelues. *Mens cuiuſque, is eſt quiſque*: it is a Prouerbe that is as hoarie as Dutchbutter. If a man will go to the diuell, he may go to the diuel: there are a thouſand iugling tricks to be vſed at hey paſſe come aloft: and the world hath cords enough to truſſe vp a calfe that ſtands in ones way. Enuie is a Crocodile that weepes when he kils, & ſighes with none but he feeds on. This is the nature of this quickſighted monſter, hee will endure any paines to endamage another, waſt his body with vndertaking exploits that would require tenne mens ſtrengths, rather than any ſhould get a penny but himſelfe, bleare his eyes to ſtand in his neighbors light, and to conclude, like *Atlas* vnderproppe heauen, rather than any ſhould be in heauen that he likes not of, or come into heauen by any other meanes but by him.

You goodman wandrer about the world, how doe ye ſpende your time, that you do not rid vs of theſe peſtilent members? You are vnworthy to haue an office if you can execute it no better. Behold another enemy of mankind beſides thy ſelfe, exalted in the South, *Philip* of Spaine, who not contented to be the God of gold, and chiefeſt commaunder of content that Europe affoords, but now he doth nothing but thirſt after humane bloud, when his foot is on the threſhold of the graue: and as a wolfe being about to deuoure a horſe, doth ballaſt his belly with earth, that he may hang the heauier vppon him, and then forcibly flies in his face, neuer leauing his hold till he hath eaten him vp: ſo this woluiſh vnnaturall vſurper, beeing about to deuoure all Chriſtendome by inuaſion, doth cramme his treaſures with Indian earth, to make his malice more forcible, and then flyes in the boſome of *France* & *Belgia*, neuer withdrawing his forces (as the Wolfe his faſtning) till he hath deuoured their welfare, & made the war-waſted carcaſes of both kingdoms, a pray for his tyranny. Onely poore *England* giues him bread for his cake, and holds him out at the armes end. His Armados (that like a high wood ouer-ſhadowed the ſhrubbes of

Philip of Spayne, as great an enemy to mankinde as the deuil

our

as low ships flee from the sight of the [illegible] , as [illegible] be-
[illegible] [illegible], as the Elephant flies from the Ram, as the [illegible] whale from the noyse of parched bones. The waves [illegible] that the [illegible] should be pinnaced with such a Chaos of wooden clownes, [illegible] by [illegible] bulwarks of bellowing waves, where Death [illegible] at the [illegible] many : and the Rocks with their over-hanging [illegible], [illegible] up all the fragments of those that they left. On [illegible] our [illegible] the [illegible] [illegible] *Prae [illegible] Hippomenes, [illegible] [illegible] plasti.*

I would (Dacon Rivers) that you were present in this action as [illegible], and [illegible] to [illegible] [illegible] to make them [illegible] our Galley-[illegible] with salt water, that [illegible] like [illegible] barrels with their [illegible]. It will be a good [illegible] [illegible] as much [illegible] the King, as you did for his [illegible]. I would [illegible] ye [illegible] Gallies [illegible] to go to [illegible] your voyage : [illegible] if you can tempt [illegible] to [illegible] himself in the [illegible] adventure, and [illegible] troubling the Streames : that Poets & good fellowes may [illegible], & Souldiers may sing *Placebo*, that have [illegible] so long at the [illegible] of Fortune.

But that will never bee : for so long as Dice, Wine, and Whoredome are the companions of young Courtiers, they will alwayes be hungry, and ready to bite at every Dog that hath a bone given him before themselves. Yea, when [illegible] at [illegible] and [illegible] [illegible] amongst them, one being ready to [illegible] of himselfe, if he see y [illegible] but give his fellow a faire looke : [illegible] for griefe if he be [illegible] in [illegible] never so little. Yet that custome have our false [illegible] from other countries, that they will [illegible] & [illegible] love, where they [illegible] [illegible], and smile on him most kindly, whose [illegible] in [illegible] they had [illegible]. *Praeas [illegible] in aula.* 'Tis rare to have a [illegible] in Kings Pallaces : Either they [illegible] be so [illegible], that they fall into the hands of [illegible] pitie, or [illegible] escape the [illegible]. In [illegible] the famous men of all ages, [illegible] of them all [illegible] in the [illegible] of his [illegible] [illegible], so [illegible] great of low beginnings, but he was [illegible], and that of those that bare them most countenance at, [illegible] ill spoken of : [illegible]. But [illegible] it might [illegible] : but it hath a [illegible] [illegible] on his sleeve, called [illegible], a [illegible], that (like a Spaniel in fight) [illegible] at all of the heart: hee hath more ſhapes than Proteus, and will ſhifte himſelfe vpon any occaſion of reuengement, into a mans diſh, his drinke, his apparell, his rings, his ſtirops, his noſegay.

O Italie, the Academie of man-ſlaughter, the ſporting place of murther, the Apothecary-ſhop of poyſon for all Nations: how many kind of weapons haſt thou inuented for malice? Suppoſe I loue a mans wife whoſe husband yet liues, and cannot enioy her for his iealous ouer-looking: Phyſicke, or rather the art of murther (as it may be vſed) will lend one a Medicine which ſhal make him away, in the nature of that diſeaſe hee is moſt ſubiect to, whether in the ſpace of a yeare, a moneth, halfe a yeare, or what tract of time you will, more or leſſe.

Italie, the ſtorehouſe of all murderous inuentions.

In Rome the Papall Chayre is waſht euery fiue yeare at the furtheſt with this oyle of Aconitum. I pray God the King of Spayne ſeaſoned not our holy father Sixtus, that was laſt, with ſuch conſerue of Henbane, for it was credibly reported hee loued him not, and this that is now is a God made with his owne hands: as it may appeare by the Paſquil that was ſet vp of him, in manner of a note, preſently after his election, *Sol, Re, Me, Fa,* that is to ſay: *Solus Rex me facit*; onely the K. of Spaine made me Pope. I am no Chronicler from our owne Countrey, but if probable ſuſpition might bee heard vpon his oath, I thinke ſome mens ſoules would bee canonized for Martyrs, that on the earth doo ſway it as Monarches.

The Paſquil that was made vpon this laſt Pope.

As Cardinal Wolſey for example.

Is it your will and pleaſure (noble Lantſ-graue of Lymbo) to let vs haue leſſe carouſing to your health in poyſon, fewer vnder-hand conſpiracies, or open quarrels, executed onely in wordes, as they are in the world now a dayes: and if men will needs carouſe, conſpire, and quarrell, that they may make Ruffians hall of hell: and there bandy balles of Brimſtone at one anothers head, and not trouble our peaceable Paradiſe with their priuate hurliburlies about ſtrawberies, where no weapon (as in Adams Paradiſe) ſhould be named: but onely the Angell of prouidence ſtand with a fiery ſword at the gate, to keep out our enemies.

A Perturbation of mind (like vnto Enuy) is Wrath, which looketh farre lower than the former: For whereas Enuie cannot be ſaide to bee, but in reſpect of our Superiours, Wrath reſpecteth no degrees nor perſons, but is equally armed againſt all that offende

The complaint of Wrath, a branch of Enuie.

[illegible] Dunstable [illegible], that [illegible] be [illegible], and will be [illegible] to doe no right [illegible] wrong. If hee bee a Iudge or a Iustice, (as sometimes the Lyon comes to giue sentence against the Beasts) then he sweares by nothing but by Saint Tyborne, & makes Newgate a Noune Substantiue, whereas all [illegible] are but Adiectiues. If hee be [illegible] ([illegible]) yet will he neuer [illegible], [illegible] rise [illegible] of [illegible], we [illegible], and [illegible] in [illegible] that may haue such preheminence in these auncient Elders of Israel, that if you [illegible] or some other [illegible] plead for you, [illegible] of better acquaintance. [illegible] may not be [illegible] with [illegible]

Amongst other [illegible] Iustices, he was one, that hauing a play presented before him and his Towneship by Tarlton and the rest of his fellowes her Maiesties seruants, and they were now entring into their first merriment (as they call it) the people began exceedingly to laugh, when Tarlton first peept out his head. Whereat the Iustice not a little moued, and seeing with his beckes and nods hee could not make them cease, he went with his staffe, and beat them round about vnmercifully on the bare pates, in that they being but Farmers and poore countrey Hyndes, would presume to laugh at the Queenes men, and make no more account of her cloth in his presence.

The [illegible] Diuers, as the [illegible] of [illegible] Some will take on like a mad man, if they see a [illegible] of [illegible] the table. Sotericus the Surgeon was [illegible] at the [illegible]. The Irishman will draw his Dagger, and bee ready to kill & slay, if one breake wind in his company: and so [illegible] of our English men that are Souldiers, if one giue them the [illegible]: but these are light matters, whereof Pierce complaineth not.

Be aduertised Master Osfuridum, Deuile of the Blacke-[illegible], that [illegible] which may in the world so [illegible] [illegible] with [illegible] euery [illegible] of [illegible] and [illegible] that fall out for nothing. [illegible] Elizabeth de Gappes close, [illegible] neuer leaue to daunt her huſband, till he bring it to a *Niſi prius*. One while, the Parſon sueth the pariſhioner for bringing home his tythes: another while, the Pariſhioner sueth the Parſon for not taking away his Tythes in time.

A merry tale of a Butcher & his Calues.

I heard a tale of a Butcher, who driuing two Calues ouer a Common, that were coupled together by the neckes with an Oken With, in the way where they ſhould paſſe, there lay a poore leane Mare with a galde backe, to whom they comming (as chance fell out) one of one ſide, and the other of the other, ſmelling on her (as their manner is) the midſt of the With that was betwixt their necks, rubd her and grated her on the ſore backe, that ſhee ſtarted and roſe vp, and hung them both on her backe as ſhe came, which being but a rough plaiſter to her raw vlcer, ſhe ran away with them (as ſhe were frantick) into the Fens, where the Butcher could not follow them, and drownde both her ſelfe and them in a Quagmyre. Now the owner of the Mare is in law with the Butcher for the loſſe of his Mare, and the Butcher enterchangably endites him for his Calues. I pray ye Timothy Tempter, be an Arbitrator betwixt them, & couple them both by the neckes (as the Calues were) and carry them to hel on your backe, and then I hope they wyll be quiet.

The chiefe ſpur vnto wrath is Drunkennes, which as the touch of an Aſhen bough, cauſeth a giddineſſe in the Vipers head, and the Batte lightly ſtrooke with the leafe of a Tree, loſeth his remembrance: ſo they being but lightly ſprinckled with the iuyce of the Hop, become ſenceleſſe, and haue their reaſon ſtrooken blind, as ſoone as euer the Cup ſcaleth the Fortreſſe of their Noſe. Then run their words at random like a dog that hath loſt his maſter, and are vppe with this man & that man, & generally inuey againſt al men: but thoſe that keep a wet corner for a friend, and will not thinke ſcorne to drinke with a good fellowe and a Souldiour: & ſo long do they practiſe this vaine on their Ale-bench, that when they are ſober they cannot leaue it. There be thoſe that get their liuing al the yeere long, by nothing but rayling.

A tale of one Fryer Charles, a foule mouthde knaue.

Not farre from *Cheſter* I knewe an odde foule mouthde knaue, called Charles the Fryer, that had a face ſo parboyled with mens ſpitting on it, and a backe ſo often knighted in Bridewell, that it was impoſſible for any ſhame or puniſhment, to terrifie him from ill ſpeaking. Noblemen hee would liken to more vgly things than himſelfe:

ſome, to alter my moſt hearty commendations, with a daſh ouer the head: others, to guilded chines of beefe, or a ſhoomaker ſweating, when he puls on a ſhoo: another to an old verſe in Cato, *Ad conſilium ne acceſſeris antequam voceris*: another, to a Spaniſh Codpiſſe: another, that his face was not yet finiſht, with ſuch like innumerable abſurd illuſions: yea, what was he in the Court, but hee had a compariſon in ſtead of a Capcaſe to put him in. Vpon a time being challengde at his owne weapon in a priuate Chamber, by a great perſonage, (rayling I meane) he ſo far outſtript him in villainous words, and ouer bandied him in bitter tearms, that the name of ſport could not perſwade him patience, nor containe his furie in any degrees of leaſt, but needs he muſt wreake himſelfe vpon him: neyther would a common reuenge ſuffiſe him, his diſpleaſure was ſo infinite (and it may be common reuenges he tooke before, as far as the whipcord would ſtretch, vppon like prouokementes) wherefore he cauſed his men to take him, and bricke him vp in a narrowe chimney, that was *Neque maior neque minor corpore locato*, where he fed him for fifteene daies with bread and water through a hole, letting him ſleepe ſtanding if he would, for lye or ſit he could not, and then he let him out to ſee if he could learne to rule his tongue any better.

It is a diſparagement to thoſe that haue any true ſparke of Gentilitie, to be noted of the whole world ſo to delight in detracting, that they ſhould keepe a venemous toothd Curre, and feede him with the crums that fal from his table, to do nothing but bite euery one by the ſhins that paſſe by. If they will needs be merrie, let them haue a foole and not a knaue to diſport them, and ſeeke ſome other to beſtow their almes on, than ſuch an impudent begger.

As there be thoſe that rayle at all men, ſo there be thoſe that rayle at all Arts, as Cornelius Agrippa *De vanitate ſcientiarum*, and a Treatiſe that I haue ſeene in diſpraiſe of learning, where hee ſaith, it is the corrupter of the ſimple, the ſchoolemaiſter of ſin, the ſtorehouſe of trecherie, the reuiuer of vices, and mother of cowardize, alledging many examples, how there was neuer man egregiouſly euill, but hee was a Scholler: that when the vſe of letters was firſt inuented, the Golden World ceaſed, *Facinuſque inuaſit mortales*: how ſtudie doth effeminate a man, dimme his ſight, weaken his braine, and ingender a thouſand diſeaſes. Small learning would ſerue to confute ſo manifeſt a ſcandale, and I imagine all men like my ſelfe ſo vnmoue-

able

while reſolued of the excellencie thereof, that I will not by the vnderpropping of confutation ſeeme to giue the idle witted aduerſary ſo much encouragement, as he ſhould ſurmize his ſuperficiall arguments had ſhaken the foundation of it: againſt which he could neuer haue lifted his pen, if her ſelfe had not helpt him to hurt herſelfe.

An inuectiue againſt the enemies of Poetrie.

With the enemies of Poetry I care not if I haue a bout, and thoſe are they that tearme our beſt Writers but babling Ballat-makers, holding them fantaſticall fooles that haue wit, but cannot tell how to vſe it, I my ſelfe haue beene ſo cenſured among ſome dul-headed *Diuines: who deeme it no more cunning to write an exquiſite Poem, than to preach pure Caluin, or diſtill the iuſtice of a Commentary in a quarter Sermon. Proue it when you will, you ſlowe ſpirited Saturniſts, that haue nothing but the pilfries of your pennes, to polliſh an exhortation withall: no eloquence but Tautologies, to tie the eares of your Auditory vnto you: no inuention but heere is to be noted, I ſtole this note out of Beza or Marlorat: no wit to moue, no paſſion to vrge, but onely an ordinary forme of preaching, blowen vp by vſe of often hearing and ſpeaking; and you ſhall finde there goes more exquiſite paines and puritie of wit, to the writing of one ſuch rare Poem as Roſamond,+ than to a hundred of your dunſticall *Sermons.

Abſit arrogantia, that this ſpeech ſhould concerne all diuines, but ſuch dunces as abridge men of their lawfull liberty, & care not how vnprepared they ſpeake to their Auditory.

Such Sermons I meane as our ſectuaries preach in ditches and other Conuenticles when they leape from the Coblers ſtall to their pulpits.

Should we (as you) borrow all out of others, and gather nothing of our ſelues, our names ſhould be baffuld on euerie Booke-ſellers ſtall, and not a Chandlers Muſtard-pot but would wipe his mouth with our waſt paper. Newe Herrings new we muſt cry, euery time we make our ſelues publique, or elſe we ſhall be chriſtened with a hundred new titles of Idiotiſme. Nor is Poetry an Art, whereof there is no vſe in a mans whole life, but to deſcribe diſcontented thoughts and youthfull deſires: for there is no ſtudy, but it doth illuſtrate & beautifie. How admirably ſhine thoſe Diuines aboue the common mediocritie, that haue taſted the ſweet ſprings of *Pernaſſus*?

The vſe of Poetry.

Siluer tongu'd Smith whoſe well tun'd ſtile hath made

+ Daniel's Poem published in 1592

Encomium H. Smithi.

thy death the generall teares of the Muſes, queintlie couldſt thou deuiſe heauenly Ditties to Apolloes Lute, & teach ſtately verſe to trip it as ſmoothly, as if Ouid & thou had but one ſoule. Hence along did it procéede, that thou wert ſuch a plauſible pulpit man: before thou entredſt into the wonderfull waies of Theologie, thou refinedſt, preparedſt, and purifiedſt thy wings with ſwéete Poetrie. If a ſimple mans cenſure may be admitted to ſpeake in ſuch an open Theater of opinions, I neuer ſaw aboundant reading better mixt with delight, or ſentences which no man can challenge of prophane affectation, ſounding more melodious to the eare or piercing more déepe to the heart.

The fruites of Poetry.

praises

To them that demaund what fruites the Poets of our time bring forth, or wherein they are able to proue themſelues neceſſarie to the ſtate. Thus I anſwere. Firſt and formoſt, they haue cleanſed our language from barbariſme and made the vulgar ſort here in *London* (which is the fountaine whoſe riuers flowe round about *England*) to aſpire to a richer puritie of ſpeach, than is communicated with the Comminalty of any Nation vnder heauen. The vertuous by their praiſes they encourage to be more vertuous, to vicious men they are as infernall hags to haunt their ghoſts with eternall infamie after death. The Souldier in hope to haue his high déedes celebrated by their pens, deſpiſeth a whole Armie of perills, and acteth wonders excéeding all humane coniecture. Thoſe that care neither for God nor the diuell, by their quills are kept in awe. *Multi famam* (ſaith one) *pauci conſcientiam verentur*.

Plin. lib. 3.

Let God ſée what he will, they would be loath to haue the ſhame of the world. What age will not praiſe immortal Sir Phillip Sidney, whome noble Saluſtius (that thrice ſingular french Poet) hath famouſed: together with Sir Nicholas Bacon Lord kéeper, & merry Sir Thomas Moore, for the chiefe pillers of our engliſh ſpéech. Not ſo much but Chaucers hoſt, Baly in Southwarke, and his wife of Bath he kéeps ſuch a ſtirre with, in his *Canterbury* tales, ſhalbe talkt of whilſt the Bath is vſde, or there be euer a bad houſe in Southwarke.

Gentles, it is not your lay Chronigraphers, that write of nothing but of Mayors and Sheriefs and the deare yéere, and the great Froſt, that can endowe your names with neuer dated glory: for they want the wings of choiſe words to fly to heauen, which we haue: they cannot ſwéeten a diſcourſe, or wreſt admiration frō men reading, as we can: reporting the meaneſt accident. Poetry is the hunny of all flowers, the quinteſſence of all Sciences, the Marrowe of Witte, and the very Phraſe of Angels: how much better is it then to haue an eligant Lawier to plead ones cauſe, than a ſtutting Townſman that loſeth himſelfe in his tale, and doth nothing but make legs: ſo much it is better for a Nobleman or Gentleman, to haue his honours ſtory related, and his déedes emblazond by a Poet, than a Citizen.

The diſpraiſe of laie chronigraphers.

Alas poore latinleſſe Authors, they are ſo ſimple they know not what they doe; They no ſooner ſpy a new Ballad, and his name to it that compilde it: but they put him in for one of the learned men of our time. I maruell how the Maſterleſſe men, that ſet vp their bills in Paules for ſeruices, and ſuch as paſte vp their papers on euery poſt, for Arithmetique and writing Schooles, ſcape eternitie amongſt them; I beléeue both they and the Knight Marſhals men, that naile vp Mandates at the Court gat, for annoying the Pallace with filth or making water, if they ſet their names to the writing, will ſhortly make vp the number of the learned men of our time, and be as famous as the reſt. For my part I do challenge no praiſe of learning to my ſelfe, yet haue I worne a gowne in the Vniuerſitie, and ſo hath *caret tempus non habet moribus*: but this I dare preſume that if any Mecœnas binde me to him by his bounty, or extend ſome ſound liberalitie to me worth the ſpeaking of, I will doe him as much honour as any Poet of my beardleſſe yéeres ſhall in *England*. Not that I am ſo confident what I can doe, but that I attribute ſo much to my thankfull mind aboue others, which I am perſwaded would enable me to worke myracles.

On the contrary ſide, if I bée euill intreated, or ſent away

way with a Flea in mine eare, let him looke that I will rayle on him ſoundly: not for an houre or a day, whiles the iniury is freſh in my memory: but in ſome elaborate polliſhed Poem, which I will leaue to the worlde when I am dead, to be a liuing Image to all ages, of his beggerly parſimony and ignoble illiberaltie: and let him not (whatſoeuer he be) meaſure the weight of my wordes by this booke, where I write *Quicquid in buccam venerit*, as faſt as my hand can trot: but I haue tearmes (if I be vext) laid in ſteepe in *Aqua fortis*, and Gunpowder, that ſhall rattle through the Skyes, and make an Earthquake in a Peſants eares. Put caſe (ſince I am not yet out of the Theame of Wrath) that ſome tired Iade belonging to the Preſſe, whome I neuer wronged in my life; hath named me expreſſely in Print (as I will not do him) and accuſed me of want of learning, vpbraiding me for reuiuing in an epiſtle of mine the reuerend memory of Sir Thomas Moore, Sir Iohn Cheeke, Doctor Watſon, Doctor Haddon, Doctor Carre, Maiſter Aſcham, as if they were no meate but for his Maſterſhips mouth, or none but ſome ſuch as the ſonne of a ropemaker were worthy to mention them. To ſhewe how I can rayle, thus would I begin to rayle on him. Thou that hadſt thy hood turnd ouer thy eares when thou wert a Batchelor, for abuſing of Ariſtotle, and ſetting him vp on the Schoole gates painted with Aſſes eares on his head: is it any diſcredit for me, thou great baboune, thou Pigmie Braggart, thou Pamphleter of nothing but * Peans, to bee cenſured by thee, that haſt ſcorned the Prince of Philoſophers; thou that in thy Dialogues ſoldſt Hunny for a halpenie, and the choyceſt Writers extant for cues a peece, that camſt to the Logicke Schooles when thou wert a Freſh-man and writſt phraſes; off with thy gowne and vntruſſe, for I meane to laſh thee mightily. Thou haſt a Brother haſt thou not, ſtudent in Almanackes, go too Ile ſtand to it, he fatherd one of thy baſtards (a booke I meane) which being of thy begetting was ſet forth vnder his name.

I would tell you in what booke it is, but I am afraid it would make his booke ſell in his latter daies, which hetherto hath lien dead and beene a great loſſe to the Printer.

Gabriel Harvey.

Looke at the Chandlers ſhop, or at the Flaxwiues ſtall, if you ſee no tow nor Sope wrapt vp in the title page of ſuch a Pamphlet, as Incerti Authoris Io. Pæan.

Gentlemen, I am ſure you haue hearde of a ridiculous

Aſſe, that many yeares ſince ſold lyes by the great, & wrote an abſurd Aſtrologicall Diſcourſe of the terrible Coniunction of Saturne and Iupiter, wherein (as if hee had latelie caſt the Heauens water, or beene at the anatomizing of the Skies intrailes in Surgeons hall) hee prophecieth of ſuch ſtrange wonders to enſue from ſtars deſtemperature, & the vniuerſal adultry of Planets, as none but he that is Bawd to thoſe celeſtiall bodies, could euer diſcry. What expectation there was of it both in towne & country, the amazement of thoſe times may teſtifie: and the rather becauſe he pawned his * credit vpon it, in theſe expreſſe tearmes; If theſe things fall not out in euery point as I haue wrote, let mee for euer hereafter looſe the credit of my Aſtronimie. Well ſo it happened, that he happened not to be a man of his word; his Aſtronomie broke his day with his creditors, and Saturne and Iupiter prou'd honeſter men than all the World tooke them for: whereupon, the poore Prognoſticator was ready to runne himſelfe through with his Iacobs ſtaffe, & caſt himſelfe headlong from the top of a Globe (as a mountaine) and breake his necke. The whole Uniuerſitie hyſt at him, Tarlton at the Theator made ieſts of him, and Elderton conſumd his ale-crammed noſe to nothing, in bearbayting him with whole bundels of ballets. Would you in likely reaſon geſſe it were poſſible for any ſhame-ſwolne toad to haue the ſpet-proofe face to out liue this diſgrace? It is deare brethren, *Viuit, imo viuit*, and which is more, he is a Vicar.

x

Which at home iwis was worth a dozen of halters at leaſt for if I be not deceiued his father was a Ropemaker.

a Player v. p. 27. b.

Poore Slaue, I pitie thee that thou hadſt no more grace but to come in my way. Why, could not you haue ſate quiet at home, and writ Catechiſmes, but you muſt be comparing me to Martin? and exclayme againſt me for reckoning vp the high Schollers of worthie memorie? *Iupiter ingeniis præbat ſua numina vatum*, ſaith Ouid; *Seque celebrari quolibet ore ſinit*. Which if it be ſo, I hope I am *Aliquis*, & thoſe men *quos honoris cauſa nominaui*, are not greater than Gods. Me thinks I ſee thee ſtand quiuering & quaking, and euen now lift vp thy hands to heauen, as thanking God my choler

ler is ſomewhat aſſwag'd: but thou art deceiued, for how euer I let fall my ſtile a little to talk in reaſon with thee that haſt none, I do not meane to let thee ſcape ſo.

Thou haſt wronged one for my ſake (whome for the name I muſt loue) T. N. the Maiſter Butler of Pembrooke Hall, a farre better Scholler than thy ſelfe (in my iudgement) and one that ſheweth more diſcretion and gouernment, in ſetting vp a ſiſe of Bread, than thou in all thy whole booke. Why man, thinke no ſcorne of him, for he hath held thee vp a hundred times, whiles the Deane hath giuen thee correction, and thou haſt capd and kneed him (when thou wert hungry) for a chipping. But thats nothing, for hadſt thou neuer beene beholding to him, nor holden vp by him, he hath a Beard that is a better Gentelmã than all thy whole body, and a graue countenance like Cato, able to make thee run out of thy wits for feare, if he looke ſternly vpon thee. I haue reade ouer thy Sheepiſh diſcourſe of the Lambe of GOD and his enemies, and entreated my patience to bee good to thee whilſt I reade it: but for al that I could doe with my ſelfe, (as I am ſure I may doe as much as another man) I could not refraine, but bequeath it to the Priuie, leafe by leafe as I read it, it was ſo vgly, dorbellicall, and lamiſh. Monſtrous, monſtrous, and palpable, not to be ſpoken of in a Chriſtian Congregation: thou haſt ſkumd ouer the Schoolemen, and of the froth of their folly, made a diſh of diuinitie Breweſſe, which the dogges will not eate. If the Printer haue any great dealings with thee, he were beſt to get a priuiledge betimes, *Ad imprimendũ ſolum*, forbidding all other to ſell waſte paper but himſelfe, or elſe he will be in a wofull taking. The Lambe of God make thee a wiſer Bell-weather then thou art, or elſe I doubt thou wilt be driuen to leaue all and fal to thy fathers occupation, which is, to goe and make a rope to hang thy ſelfe. *Neque enim Lex æquior vlla eſt, quam necis artifices arte perire ſua*: and ſo I leaue thee til a better opportunity, to be tormented world without end, of our Poets and Writers about London, whome thou haſte called piperly Make-

His owne words.

playes & Make-bates: not doubting but he alſo whom thou tearmeſt the vain Pap-hatcher, will haue a flurt at thee one day: all ioyntly driuing thee to this iſſue, that thou ſhalt bee conſtrained to goe to the chiefe Beame of thy Benifice, and there beginning a lamẽtable ſpeech with *cur ſcripſi, cur perij*, end with *prauum praua decent, iuuat inconceſſa voluptas*, and with a trice, truſſe vp thy life in the ſtring of thy Sancebell So be it, pray Penn, Incke and paper on their knees, that they may not be troubled with thee any more.

Redeo ad vos mei Auditores, haue I not a indifferent pretty veine in ſpurgalling an Aſſe? if you knew how extemporall it were at this inſtant, and with what haſt it is writ you would ſay ſo. But I would not haue you thinke that al this that is ſet downe heere, is in good earneſt, for then you goe by *S. Gyles*, the wrong way to *Weſtminſter*: but onely to ſhew how for a neede I could rayle, if I were throughly fyred. So ho, Honiger Hammon, where are you al thys while, I canot be acquainted with you? Tell me what doe you thinke of the caſe, am I ſubiect to the ſinne of Wrath I write againſt or no, in whetting my penne on this blocke. I know you would faine haue it ſo, but it ſhal not choose but be otherwiſe for this once. Come on let vs turne ouer a new leafe, and heare what Gluttony can ſay for her ſelfe, for Wrath hath ſpet his poyſon, and full platters doe well after extreame purging.

The complaint of Gluttonie.

THe Romayne Emperours that ſucceeded Auguſtus, were exceedingly giuen to this horrible vice, whereof ſome of them would feede on nothing but the tongues of Pheſants and Nightingales: other, would ſpend as much at one banquet, as a Kings reuenues came too in a yeare, whoſe exceſſe I would decypher at large, but that a new Laureat hath ſau'd me the labor: who for a man that ſtands vpon paines & not wit, hath performd as much, as any Storie dreſſer may doo, that ſets a new Engliſh nap on an olde Latine Apothegs. It is enough for me to licke diſhes here at home, though I feede not mine eyes at any of the

Romane feaſts. Much good do it you Maſter Diues here in *London*: for you are he my pen meanes to dine withall. *Miſerere mei*, what a fat churle it is? Why, he hath a belly as big as the round Church in *Cambridge*, a face as huge as the whole bodie of a baſe viall, and legs that if they were hollow, a man might keepe a mill in either of them. *Experto crede Roberto*; there is no maſt like a Marchaunts table. *Bona fide*, it is a great miſtake, that we haue not men ſwine as well as beaſts, for then we ſhould haue porke that hath no more bones than a pudding, and a ſide of bacon that you might lay vnder your head in ſtead of a bolſter.

It is not for nothing, that other Countries whome we vpbraid with Drunkenneſſe, call vs burſten-bellied Gluttons: for we make our greedie paunches powdring tubs of beefe, and eate more meat at one meale, than the Spaniard or Italian in a month. Good thriftie men, they draw out a dinner with ſallets, like a *Swart-rutters* ſute, & make Madona Nature their beſt Caterer. We muſt haue our Tables furniſht like Poultrers ſtalls, or as though we were to vittuall Noahs Arke againe (wherein there was al ſorts of liuing creatures that euer were) or els the good-wife wil not open her mouth to bid one welcome. A ſtranger that ſhould come to one of our Magnificoes houſes, when dinner were ſet on the bord, and he not yet ſet, would think the goodman of the houſe were a Haberdaſher of Wilde-fowle, or a Merchant venturer of daintie meate, that ſells commodities of good cheere by the great, and hath Factors in *Arabia*, *Turkey*, *Egipt*, and *Barbarie*, to prouide him of ſtraunge Birdes, *China* muſtard, and odde paterns to make Cuſtards by.

Nature in England is but plaine Dame, but in Spane and Italy (because they haue mor vſe of her than we) ſhe is dubbed a Lady.

Lord, what a coyle haue we with this Courſe and that Courſe, remoouing this diſh higher, ſetting another lower, and taking away the third. A Generall might in leſſe ſpace remoue his Camp, than they ſtand diſpoſing of their Gluttonie. And whereto tends all this gurmandiſe, but to giue ſleepe groſſe humors to feede on, to corrupt the braine, and make it vnapt and vnweldie for any thing.

The Romane Cenſors if they lighted vpon a fat corpulent man, they ſtraight take away his horſe, and conſtrained him to goe a foote: poſitiuely concluding, his carkaſſe was ſo puft vp with gluttony or idleneſſe. If wee had ſuch horſe-takers amongſt vs, and that ſurfit-ſwolne Churles, who now ride on their foot-cloathes, might bee conſtrained to carrie their fleſh budgets from place to place on foote, the price of veluet and cloath would fall with their bellies, and the gentle craft (*alias* the red herrings kinſmen) get more & drink leſſe. *Plenus venter nil agit libenter, & plures gula occidit quam gladius.* It is as deſperate a peece of ſeruice to ſleep vpon a ful ſtomacke, as it is to ſerue in face of the bullet: a man is but his breath, and that may as wel be ſtopt by putting to much in his mouth at once, as running on the mouth of the Cannon. That is verified of vs, which Horace writes of an outragious eater in his time, *Quicquid quaeſierat ventri donabat auaro*, Whatſoeuer he could rap or rend, he confiſcated to his couetous gut. Nay, we are ſuch fleſh-eating Saracens, that chaſt fiſh may not content vs, but we delight in the murder of innocent mutton, in the vnpluming of pullerie, and quartering of calues and oxen. It is horrible and deteſtable, no godly Fiſhmonger that can digeſt it. Report (which our moderners clepe flundring Fame) puts me in memorye of a notable ieſt I hearde long agoe of Doctor Watſon, very conducible to the reprooſe of theſe fleſhly minded Belials. He being at ſupper on a faſting or fiſh night at leaſt, with a great number of his freinds and acquaintance there chanced to be in the company an outlandiſh Doctor, who when all other fell to ſuch victuals (agree ing to the time) as were before them, he ouerſlipt them, and there being one ioynt of fleſh on the table for ſuch as had weake ſtomackes, fell freſhly to it. After that hunger (halfe conquered) had reſtored him to the vſe of his ſpeach, for his excuſe he ſaid to his friend that brought him thither, *Profecto Domine, ego ſum maliſſimus piſcator*, meaning by *piſcator*, a Fiſhman: (which is a libertie, as alſo *maliſſimus*, that out-landiſh men in their familiar talke doe challenge, at leaſt vſe a-

A rare wittie ieſt of Doctor Watſons.
Or rather belly-alls becauſe all their minde is on their belly.

boue vs,) *At tu es boniſſimus carnifex*, quoth Doctor Watſon, retorting very merily his owne licentious figures vpon him. So of vs may it be ſaid we are *Molliſſimi piſcatores*, but *boniſſimi carnifices*. I would Engliſh the ieſt for the edification of the temporaltie, but that it is not ſo good in Engliſh as in Latine: and though it were as good, it would not conuert clubs and clouted ſhoone from the fleſh pots of *Egipt*, to the Prouant of the Lowe countreyes, for they had rather (with the Seruing-man) put vp a Supplication to the Parliament houſe, that they might haue a yard of pudding for a penie, than deſire (with the Baker) there might bee three ounces of bread ſold for a halfe penie.

The moderation of Fryer Alphonſo, king Philips Confeſſor.

Alphonſus king Philips Confeſſor that came ouer with him to *England*, was ſuch a moderate man in his dyet, that he would feede but once a day, and at that tyme hee would feed ſo ſlenderly and ſparingly as ſcarſe ſerued to keepe life and ſoule together, one night importunately inuited to a ſolemne banquet, for faſhion ſake he ſate downe among the reſt, but by no entreatie could be drawen to eat any thing: at length frute being ſet on the bord, he reacht an apple out of the diſh, and put it in his pocket, which one marking, that ſate right ouer againſt him, aſkt him, *Domine cur es ſolicitus in craſtinum?* Sir, why are you carefull for the morrow? Whereto he anſwered moſt ſoberly, *Imo hoc facio mi amice, vt ne ſim ſolicitus in craſtinum*: No, I doo it my frind, that I may not be carefull for the morrow: as though his appetite were a whole day contented with ſo little as an apple, and that it were enough to pay the morrowes tribute to Nature.

The ſtrange alteration of the Countie Molines the Prince of Parmas Companion.

Rare and worthie to be regiſtred to all poſterities, is the Countie Molines (ſometime the Prince of Parmaes Companion) altred courſe of life, who being a man that liued in as great pompe and delicacie, as was poſſible for a man to doo, and one that wanted nothing but a kingdome that his heart could deſire. Vpon a day entering into a deepe melancholie by himſelfe, hee fell into a diſcourſiue conſideration, what this world was, how vaine and tranſitorie the pleaſures thereof, and how many times he had offended God by ſurfetting, gluttony, drunkenneſſe, pride, whoredome & ſuch like, and how hard it was for him that liu'd in that proſperitie that he did, not to bee entangled with thoſe pleaſures: whereupon he preſently reſolu'd twixt God and his owne conſcience, to forſake it and al his allurements, and betake him to the ſeuereſt forme of life vſed in their State. And with that cald all his Souldiers and acquaintance together, and making knowen his intent vnto them, he diſtributed his liuing and poſſeſſions (which were infinite) amongſt the pooreſt of them: and hauing not left himſelfe the worth of one farthing vnder heauen, betooke him to the moſt beggerlie new erected Order of the Fryer Capuchines. Their Inſtitution is, that they ſhall poſſeſſe nothing whatſoeuer of their owne, more than the cloathes on their backes, continually to go bare foote, weare haire ſhirts, and lie vpon the hard boords winter & ſummer time: they muſt haue no meat nor aſke any but what is giuen thē voluntarily, nor muſt they lay vp from any meale to meale but giue it to ẏ poore, orels it is a great penaltie. In this ſeuere humilitie liues this deuout Countie, and hath done this foure yeare, ſubmitting himſelfe to al the baſe drudgery of the houſe, as fetching water, making cleane the reſt of their chambers, inſomuch as he is the Iunior of the Order. O what a notable rebuke were his honourable Lowlines to ſucceeding pride, if this proſtrate ſpirit of his were not the ſeruaunt of Superſtition: or hee miſpent not his good workes on a wrong Faith.

☞ Let it be the Servant of what it will, except Ostentation, it is certainly a Rebuke to Pride.

Let but our Engliſh belly-gods puniſh their purſie bodies with this ſtrict penaunce, and profeſſe the Capuchiniſme but one month, and Ile be their pledge they ſhal not grow ſo like dry-fats as they doo. O it will make them iolly long winded to trot vp and downe the Dorter ſtaires, and the water-tankard will keepe vnder the inſurrection of their ſhoulders, the haire ſhirt will chaſe whoredoms out of their boanes, and the hard lodging on the boards take their fleſh downe a button hole lower.

But if they might be induced to diſtribute all their goods amongſt the poore, it were to be hoped Saint Peter would let them dwell in the ſuburbes of heauen, whereas otherwiſe they muſt keepe aloofe at Pancredge, and not come neare the liberties by fiue leagues and aboue. It is your doing (Diotrephes Diuell) that theſe ſtal-fed cormorants to damnation, muſt bung vp all the welth of the Land in their ſnaphaunce bags, and poore Schollers and Souldiers wander in backe lanes, and the out-ſhiftes of the Citie, with neuer a rag to their backes: but our truſt is, that by ſome intemperance or other, you will turne vp their heeles one of theſe yeares together, and prouide them of ſuch vnthrifts to their heires, as ſhall ſpend in one weeke amongſt good fellowes, what they got by extortion and oppreſſion from Gentlemen all their life time.

The cōplaint of drunkennes

FRom Gluttonie in meates, let me diſcend to ſuperfluitie in drinke: a ſinne, that euer ſince we haue mixt our ſelues with the Low-countries, is counted honourable: but before we knew their lingring warres, was held in ẏ higheſt degree of hatred that might be. Then if we had ſeene a man goe wallowing in the ſtreates, or line ſleeping vnder the bord, we would haue ſpet at him as a toade, and cald him foule drunken ſwine, and warnd all our friends out of his company: now he is no body that cannot drinke *ſuper nagulum*, carouſe the Hunters hoop, quaffe *vpſey freze croſſe*, with leapes, gloues, mumpes, frolickes, and a thouſand ſuch domineering inuentions. He is reputed a peſaunt and a boore that will not take his licour profoundly. And you ſhall heare a Caualier of the firſt feather, a princockes that was but a Page the other day in the Court, and now is all to be frenchified in his Souldiers ſute, ſtand vpon termes with Gods wounds you diſhonour me ſir, you do me the diſgrace if you do not pledge me as much as I drinke to you: and in the midſt of his cups ſtand vaunting his manhood, beginning euery ſentence, with when I firſt bore Armes, when he neuer bare any thing but his Lords rapier after him in

Drinking ſuper nagulum, a deuiſe of drinking new come out of Fraunce: which is, after a man hath turnd vp the bottom of the cup, to drop it on his naile and make a pearle with that is left, which if it ſlide and he cannot make ſtand on, by reaſon thers too much, he muſt drinke againe for his penance.

his life: If he haue béene ouer and viſited a towne of Garriſon, as a trauailer or paſſenger, he hath as great experience as the greateſt Commander and chiefe Leader in *England*. A mightie deformer of mens manners and features, is this vnneceſſary vice of all other. Let him bee indued with neuer ſo many vertues, and haue as much goodly proportion and fauour as nature can beſtow vpon a man: yet if hee be thirſtie after his owne deſtruction, and hath no ioy nor comfort, but when he is drowning his ſoule in a gallon pot, that one beaſtly imperfection, will vtterly obſcure all that is commendable in him: and all his good qualities ſinke like lead downe to ÿ bottome of his carrowſing cups, where they will lie like lees and dreggies, dead and vnregarded of any man.

Clim of the clough, thou that vſeſt to drinke nothing but ſcalding lead and ſulphur in hell, thou art not ſo greedie of thy night geare. O, but thou haſt a foule ſwallow, if it come once to carouſing of humane bloud: but thats but ſeldome once in ſeauen yeare, when theres a great execution, otherwiſe thou art tide at rack and manger, and drinkſt nothing but the Aqua vitæ of vengeance all thy life time. The Prouerbe giues it foorth, thou art a knaue, and therefore I haue more hope thou art ſome manner of a good fellowe: let mee intreate thee (ſince thou haſt other iniquities inough to circumuent vs withall) to wipe this ſinne out of the catalogue of thy ſubtilties: helpe to blaſt the Vines that they may beare no more grapes, and ſowre the wines in the cellers of Merchants ſtorehouſes, that our Countrey-men may not piſſe out all their wit and thrift againſt the walles. King Edgar, becauſe his ſubiects ſhould not offend in ſwilling & bibbing as they did, cauſed certaine iron cups to be chained to euery fountaine and wells ſide, and at euery Vintners doore, with iron pins in them, to ſtint euery man how much he ſhould drinke: and he that went beyond one of thoſe pins forfeited a penny for euery draught. And if Stories were well ſearcht, I beléeue hoopes in quart pots were inuented to that ende, that euery man ſhould take his hoope, and no more.

King Edgars ordinance againſt drinking.

more. I haue heard it iuſtified for a truth by great Perſonages, that the olde Marqueſſe of Piſana (who yet liues) drinkes not once in ſeauen yeare: and I haue read of one Andron of *Argos*, that was ſo ſeldome thirſtie, that hee trauailed ouer the hot burning ſands of *Lybia*, & neuer dranke. Then why ſhould our colde Clime bring foorth ſuch fierie throates? Are we more thirſtie than *Spaine* and *Italy*, where the Sunnes force is doubled? The *Germaines* and lowe Dutch, me thinkes ſhould be continually kept moyſt with the foggie aire, and ſtinking miſtes that ariſe out of their fennie ſoyle: but as their Countrey is ouer-flowen with water, ſo are their heads alwaies ouer-flowen with wine, and in their bellies they haue ſtanding quag-mires & bogs of Engliſh beere.

The Wonderful abſtinence of the Marques of Piſana yet liuing.

One of their breed it was that writ the booke *De Arte bibendi*: a worſhipfull treatiſe, fitte for none but Silenus and his Aſſe to ſet forth; beſides that volume, wee haue generall rules and iniunctions, as good as printed precepts, or Statutes ſet downe by Acte of Parliament, that goe from drunkard to drunkard; as ſtill to keepe your firſt man, not to leaue any flocks in the bottome of the cup, to knock the glaſſe on your thumbe when you haue done, to haue ſome ſhoeing horne to pull on your wine, as a raſher of the coles, or a redde herring, to ſtirre it about with a candles ende to make it taſte better, and not to hold your peace whiles the pot is ſtirring.

The' priuate lawes amongſt drunkards.

Nor haue we one or two kinde of drunkrads onely, but eight kindes. The firſt is Ape drunke, and he leapes, and ſings, and hollowes, and danceth for the heauens: the ſecond is Lion drunke, and he flings the pots about the houſe, calls his Hoſteſſe whore, breakes the glaſſe windowes with his dagger, and is apt to quarrell with any man that ſpeaks to him: the third is Swine drunke, heauy, lumpiſh, and ſleepie, and cries for a little more drinke, and a fewe more cloathes: the fourth is Sheepe drunke, wiſe in his owne cōceipt, when he cannot bring foorth a right word. the fifth is Mawdlen drunke, when a fellowe wil weepe for kindnes in

The eight kins of drunkenneſſe.

the midſt of his Ale, and kiſſe you, ſaying; By God Captaine I loue thee, goe thy waies thou doſt not thinke ſo often of me as I do of thee, I would (if it pleaſed GOD) I could not loue thee ſo well as I do, and then he puts his finger in his eie, and cries: the ſixt is Martin drunke, when a man is drunke and drinkes himſelfe ſober ere he ſtirre: the ſeuenth is Goate drunke, when in his drunkennes he hath no minde but on Lecherie: the eighth is Fox drunke, when he is craftie drunke, as many of the Dutch men bee, will neuer bargaine but when they are drunke. All theſe *ſpecies* and more haue I ſeene practiſed in one Companie at one ſitting, when I haue beene permitted to remaine ſober amongſt them, onely to note their ſeuerall humors. Hee that plies anye one of them harde, it will make him to write admirable verſes, and to haue a deepe caſting heade, though hee were neuer ſo very a Dunce before.

The diſcommodities of drunkenneſſe.

Gentlemen, all you that will not haue your braines twiſe ſodden, or your fleſh rotten with the Dropſie, that loue not to goe in greaſie dublets, ſtockings out at the heeles, and weare ale-houſe daggers at your backes, forſweare this ſlauering brauery, that will make you haue ſtinking breathes, and your bodies ſmell like Brewers aprons: rather keepe a ſnuffe in the bottome of the glaſſe to light you to bed withall, than leaue neuer an eye in your head to lead you ouer the threſhold. It will bring you in your olde age to be companions with none but Porters and Car-men, to talke out of a Cage, rayling as dronken men are wont, a hundred boyes wondring about them; and to dye ſodainly as Fol Long the Fencer did, drinking *Aqua vitæ*. From which (as all the reſt) good Lord deliuer Pierce Penileſſe.

The cōplaint of Sloth.

The nurſe of this enormitie (as of all euills) is Idlenes or ſloth, which hauing no painful Prouidence to ſet him ſelfe a worke, runnes headlong with the raines in his own hand into all laſciuiouſneſſe and ſenſualitie that may bee.

Men when they are idle, and knowe not what to do, ſaith one, let vs goe to the Stilliard and drinke Rheniſh wine. Nay, if a man knew where a good whorehouſe were, ſaith another, it were ſomewhat like. Nay ſaith the third, let vs go to a dicing houſe or a bowling alley, and there wee ſhall haue ſome ſport for our money. To one of theſe three, (at hand quoth pick-purſe) your euil Angelſhip muſt needs-beare to conduct them, *Et quid agitur* betwixt you and their ſoules be it, for I am no Drawer, Box-keeper, or Pander, to be priuie to their ſports. If I were to paint Sloth, (as I am not ſeene in the [illegible]) by Saint Iohn the Euangeliſt I ſweare, I would draw it like a Stationer that I know, with his thumb vnder his girdle, who if a man come to his ſtall and aske him for a booke, neuer ſtirs his head, or lookes vpon him, but ſtands ſtone ſtill, and ſpeaks not a word: onely with his little finger points backwards to his boy, who muſt be his interpreter, & ſo al the day gaping like a dumbe image he ſits without motion, except at ſuch times as he goes to dinner or ſupper: for then he is as quicke as other three, eating ſixe times euery day. If I would range abroad, and looke in at ſluggards key holes, I ſhould finde a number lying a bed to ſaue charges of ordinaries, & in winter when they want firing, loſing halfe a weekes Commons together, to keepe them warme in the linnen. And hold you content, this Summer an vnder-meale of an afternoone long doth not amiſſe to exerciſe the eies withall. Fat men and Farmers ſonnes that ſweate much with eating harde cheeſe and drinking olde wine, muſt haue ſome more eaſe than yong boyes that take their pleaſure all day running vp and downe.

Videlicet before he come out of his bed then a ſet breakfaſt the dinner, then after noones nunchings, a ſupper and a rereſupper.

Setting ieſting aſide, I hold it a great diſputable queſtion which is a more euil man, of him that is an idle glutton at home, or a retchleſſe vnthrift abroad? The glutton at home doth nothing but engender diſeaſes, pamper his fleſh vnto luſt, and is good for none but his owne gut: the vnthrift abroad exerciſeth his bodie at dauncing ſchoole, fence ſchoole, tennis, and all ſuch recreations, the vintners, the victual-

Which is better of the idle glutton, or vagrant vnthrift.

lers, the dicing houſes, and who not, get by him. Suppoſe he loſe a little now and then at play, it teacheth him witt: and how ſhould a man know to eſchew vices, if his owne experience did not acquaint him with their inconueniences? *Omne ignotum pro magnifico eſt*: that villanie we haue made no aſſayes in, we admyre. Beſides, my vagrant Reueller haunts Playes, and ſharpens his wits with frequenting the company of Poets; he emboldens his bluſhing face by courting faire women on the ſodaine, and lookes into all Eſtates, by conuerſing with them in publike places. Nowe tell me whether of theſe two, the heauy headed gluttonous houſe doue, or this liuely wanton young Gallant, is like to proue the wiſer man, and better member in the Commonwealth. If my youth might not be thought partiall, the fine qualified Gentleman, although vnſtaid, ſhould carie it clean away from the lazie clowniſh droane.

Sloath in Nobilitie, Courtiers, Schollers, or any men is the chiefeſt cauſe that brings them in contempt. For as induſtrie and vnſatigable toyle rayſeth meane perſons from obſcure houſes to high thrones of authoritie: ſo Sloath and ſluggiſh ſecurity cauſeth proud Lordes to tumble from the towers of their ſtarry diſcents, and bee trod vnder foote of euery inferiour Beſonian. Is it the lofty treading of a Galliard, or fine grace in telling of a loue tale amongſt Ladies, can make a man reuerenſt of the multitude? no, they care not for the falſe gliſtering of gay garments, or inſinuating curteſie of a carpet Peere; but they delight to ſee him ſhine in Armour, and oppoſe himſelfe to honourable daunger, to participate a voluntarie penie with his ſouldiers, and relieue part of their wants out of his owne purſe. That is the courſe he that will be popular muſt take, which if he neglect, and ſit dallying at home, nor will be awakte by any indignities out of his loue-dreame, but ſuffer euery vpſtart groome to defie him, ſet him at naught, and ſhake him by the beard vnreuengde, let him ſtraight take orders, and bee a Church-man, and then his patience may paſſe for a vertue: but otherwiſe, to be ſuſpected of cowardiſe, and not car'd for

The effects of ſloth.

The meanes to auoyde Slouth.

of any. The onely enemie to Sloth, is contention and emulation; as to propoſe one man to my ſelfe, that is the onely myrrour of our Age, and ſtriue to out-goe him in vertue. But this ſtrife muſt be ſo tempered, that we fal not from the eagerneſſe of prayſe, to the enuying of their perſons: for then we leaue running to the goale of glory, to ſpurne at a ſtone that lies in our way; and ſo did Atlante in the middeſt of her courſe ſtoup to take vp the golden apple ẏ her enemie ſcattered in her way, and was out-runne by Hippomenes. The contrary to this contention & emulation, is ſecuritie, peace, quiet, tranquillitie, when we haue no aduerſary to prie into our actions, no malicious eye, whoſe purſuing our priuate behauiour, might make vs more vigilant ouer our imperfections, than otherwiſe we would be.

That State or Kingdome that is in league with all the World, and hath no forraine ſword to vexe it, is not halfe ſo ſtrong or confirmed to endure, as that which liues euery houre in feare of inuaſion. There is a certaine waſte of the people for whome there is no vſe, but warre: and theſe men muſt haue ſome employment ſtill to cut them off: *Nam ſi foras hoſtem non habent, domi inuenient*, If they haue no ſeruice abroad, they will make mutinies at home. Or if the affayres of the State bee ſuch, as cannot exhale all theſe corrupt excrements, it is very expedient they haue ſome light toyes to buſie their heades withall, to caſt before them as bones to gnaw vpon, which may keepe them from hauing leiſure to intermeddle with higher matters.

The defẽce of Playes.

To this effect, the pollicie of Playes is very neceſſary, howſoeuer ſome ſhallow-braind cenſurers (not the deepeſt ſerchers into the ſecrets of gouernment) mightily oppugne them. For whereas the after-noone being the idleſt time of the day; wherein men that are their owne maſters, (as Gentlemen of the Court, the Innes of the Court, and the number of Captaines and Souldiers about London) do wholly beſtow themſelues vpon pleaſure, and that pleaſure they deuide (how vertuouſly it ſkilles not) either into gameing, following of harlots, drinking, or ſeeing a Play: is it not then better (ſince of foure extreames all the world cannot keepe them but they will chooſe one) that they ſhould betake them to the leaſt, which is Playes? Nay, what if I prooue Playes to be no extreame: but a rare exerciſe of vertue? Firſt, for the ſubiect of them (for the moſt part) it is borrowed out of our Engliſh Chronicles, wherein our forefathers valiant actes (that haue lien long buried in ruſtie braſſe and worme-eaten bookes) are reuiued, and they themſelues rayſed from the Graue of Obliuion, and brought to pleade their aged Honours in open preſence: than which, what can be a ſharper reproofe to theſe degenerate effeminate dayes of ours?

How would it haue ioyed braue Talbot (the terror of the French) to thinke that after he had lyen two hundred yeare in his Toomb, he ſhould triumph againe on the Stage, and haue his bones new embalmed with the teares of ten thouſand ſpectators at leaſt, (at ſeuerall times) who in the Tragedian that repreſents his perſon, imagine they behold him freſh bleeding.

I will defend it againſt any Collian, or clubfiſted Vſurer of them all, there is no immortalitie can be giuen a man on earth like vnto Playes. What talke I to them of immortalitie, that are the onely vnderminers of Honour, and doe enuie any man that is not ſprung vp by baſe Brokerie like themſelues. They care not if all the auncient Houſes were rooted out, ſo that like the Burgomaſters of the Low-countries they might ſhare the gouernment amongſt them as States, & be quarter-maiſters of our Monarchie. Al Arts to them are vanitie: and if you tell them what a glorious thing it is to haue Henry the fifth repreſented on the Stage leading the French King priſoner, and forcing both him and the Dolphin to ſweare fealty. I, but (will they ſay) what do we get by it? Reſpecting neither the right of Fame that is due to true Nobilitie deceaſed, nor what hopes of eternitie are to be propoſed to aduentrous mindes, to encourage them forward, but onely their execrable lucre, & filthy vnquenchable auarice.

The Origin of Prynnes Histrio-mastix.

They know when they are dead they ſhal not be brought vpon the Stage for any goodnes, but in a merriment of the Vſurer and the Diuel, or buying Armes of the Herald, who giues them the Lyon without tongue, tayle, or tallents, be- + cauſe his maiſter whom he muſt ſerue is a Townſman, and a man of peace, and muſt not keepe any quarelling beaſts to annoy his honeſt neighbours.

The vſe of Playes.

The Reasons of Will: Pryns Dislike of Plays.

In Playes, all coſonages, all cunning drifts ouerguylded with outward holineſſe, all ſtratagems of warre, all the canker-wormes that breede on the ruſt of peace, are moſt liuely anatomiz'd: they ſhew the ill ſucceſſe of treaſon, the fall of haſty climbers, the wretched ende of vſurpers, the miſerie of ciuil diſſention, and how iuſt God is euermore in puniſhing of murther. And to proue euery one of theſe allegations, could I propound the circumſtances of this play and that play, if I meant to handle this Theame otherwiſe than *obiter*. What ſhould I ſay more? they are ſower pills of reprehenſion wrapt vp in ſweete words. Wheras ſome Petitioners to the Counſaile againſt them obiect, they corrupt the youth of the Citie, and withdrawe Prentiſes from their worke; they heartely wiſh they might be troubled with none of their youth nor their prentiſes; for ſome of them (I meane the ruder handicraftes ſeruants) neuer come abroade, but they are in danger of vndoing: and as for corrupting them when they come, thats falſe; for no Play they haue, encourageth any man to tumults or rebellion, but layes before ſuch the halter and the gallowes; or praiſeth or approoueth pride, luſt, whoredome, prodigalitie, or drunkennes, but beates them downe vtterly. As for the hindrance of Trades and Traders of the Citie by them, that is an Article foyſted in by the vintners, alewiues, and victuallers, who ſurmiſe if there were no Playes, they ſhould haue all the companie that reſort to them, lye bowzing and beere-bathing in their houſes euery after-noone. Nor ſo, nor ſo, good brother bottle-ale, for there are other places beſides where money can beſtow it ſelfe: the ſigne of the ſmocke will wype your mouth clean; and yet I haue heard ye haue

The confutation of Citizens obiections againſt Players.

made her a tenant to your tap-houſes. But what ſhall he doo that hath ſpent himſelfe? where ſhall he haunt? Faith, when dice, luſt, and drunkenneſſe, and all haue dealt vpon him, if there bee neuer a Play for him to goe too for his penie, he ſits melancholie in his chamber, deuiſing vpon felonie or treaſon, and howe hee may beſt exalt himſelfe by miſchiefe.

In Auguſtus time (who was the Patron of all witty ſports) there happened a great Fray in *Rome* about a Plaier, inſomuch as all the Citie was in an vproare: whereupon, the Emperour (after the broyle was ſomewhat ouer-blown) cald the Player before him, and aſkt what was the reaſon that a man of his qualitie durſt preſume to make ſuch a brawle about nothing. He ſmilingly replyde, It is good for thee O Cæſar, that the peoples heades are troubled with brawles and quarrels about vs and our light matters; for otherwiſe they would looke into thee and thy matters. Read Lipſius or any prophane or Chriſtian Politician, and you ſhal finde him of this opinion. Our Players are not as the players beyond ſea, a ſort of ſquirting baudie Comedians, that haue whores and common Curtizans to play womens parts, and forbeare no immodeſt ſpeech, or vnchaſt action that may procure laughter, but our Sceane is more ſtately furniſht than euer it was in the time of Roſcius, our repreſentations honorable, and full of gallant reſolution, not conſiſting like theirs of a Pantaloun, a Whore, and a Zanie, but of Emperours, Kings and Princes: whoſe true Tragedies (*Sophocleo cothurno*) they doo vaunt.

A Players wittie anſwere to Auguſtus.

A compariſon twixt our Players and the Players beyond the Sea.

Not Roſcius nor Æſope thoſe Tragedians admyred before Chriſt was borne, could euer performe more in action, than famous Ned Allen. I muſt accuſe our Poets of ſloth and partialitie that they will not boaſt in large impreſſions what worthy men (aboue all Nations) *England* affoords. Other Countries cannot haue a Fidler breake a ſtring, but they will put it in print, and the olde Romanes in the writings they publiſhed, thought ſcorne to vſe any but domeſtical examples of their owne home-bred Actors, Schol-

The due cõmendation of Ned Allen.

lers and Champions, and them they would extoll to the third and fourth Generation: Coblers, Tinkers, Fencers, none eſcapte them, but they mingled them all in one Gallimafrey of glory.

Here I haue vſed a like Methode, not of tying my ſelfe to mine owne Countrey, but by inſiſting in the experience of our time: and if I euer write any thing in Latine, (as I hope one day I ſhall) not a man of any deſert here amongſt vs, but I will haue vp. Tarlton, Ned Allen, Knell, Bentlie, ſhall be made knowen to *France, Spaine,* and *Italie*: and not a part that they ſurmounted in, more than other, but I will there note and ſet downe, with the manner of their habites and attyre.

No mention of Richd Burbage; he not yet famous.

The ſeuēth and laſt complaint of Lechery.

The childe of Sloth is Lecherie, which I haue plac'd laſt in my order of handling: a ſinne that is able to make a man wicked that ſhould deſcribe it; for it hath more ſtarting holes, than a ſiue hath holes, more Clyents than *Weſtminſter-hall*, more diſeaſes than *Newgate*. Call a Leete at *Byſhopſgate*, & examine how euery ſecond houſe in *Sorditch* is maintayned: make a priuie ſearch in *Southwarke*, and tell me how many Shee-Inmates you finde: nay, goe where you will in the Suburbes, and bring me two Virgins that haue vowd Chaſtity, and Ile builde a Nunnery.

Weſtminſter, Weſtminſter, much maydenhead haſt thou to anſwere for at the day of Iudgement, thou hadſt a Sanctuary in thee once, but haſt few Saints left in thee now. Surgeons and Apothecaries, you know what I ſpeake is true: for you liue (like Sumners) vpon the ſinnes of the people; tell me, is there any place ſo lewde as this Ladie London? not a Wench ſooner creepes out of the ſhell, but ſhe is of the Religion. Some wiues will ſowe Mandrake in their gardens, and croſſe-neighborhoode with them is counted goodfellowſhip.

The Court I dare not touch, but ſurely there (as in the Heauens) bee many falling ſtarres and but one true Diana. *Conſuetudo peccandi, tollit ſenſum peccati*; Cuſtome is a Lawe, and Luſt holdes it for a Lawe, to liue without Lawe. Lais that had ſo many Poets to her Louers, could not alwayes preſerue her beauty with their prayſes. Marble will weare away with much raine: Gold will ruſt with moyſt kéeping: & the richeſt garments are ſubiect to Times Moath-frets: Clitemnestra, that ſlew her huſband to enioye the Adulterer AEgiſtus, and bathde herſelfe in Milke euery day to make her young agayne, had a time when ſhee was aſhamed to viewe herſelfe in a looking glaſſe, and her body withered, her minde being gréene. The people poynted at her for a murtherer, young children howted at her as a ſtrumpet: ſhame, miſery, ſickneſſe, beggery, is the beſt end of vncleanneſſe.

Lais, Cleopatra, Helen, if our Clyme hath any ſuch, noble Lord warden of the Wenches & Anglers, I commend them with the reſt of our vncleane ſiſters in *Shorditch*, the *Spittle*, *Southwarke*, *Weſtminſter*, and *Turnbull ſtreete*, to the protection of your Portership: hoping you will ſpéedily carry them to hell, there to kéepe open houſe for all young diuels that come, and not let our ayre be contaminated with their ſixpenie damnation any longer.

Your Diuelſhips
bounden *execrator,*

Pierce Penileſſe.

A

A Supplication calſt thou this, (quoth the Knight of the poſt) it is the maddeſt Supplication that euer I ſawe; me thinkes thou haſt handled all the ſeuen deadly ſinnes in it, and ſpared none that exceedes his limites in any of them. It is wel done to practiſe thy witte, but (I beleeue) our Lord wil can thee little thanke for it.

The worſe for me (quoth I) if my deſtinie be ſuch, to loſe my labour euery where, but I meane to take my chance be it good or bad. Wel, haſt thou any more that thou wouldeſt haue mee to doo (quoth hee?) Onely one ſute (quoth I) which is this, that ſith opportunitie ſo conuenientlie ſerues, you would acquaint me with the ſtate of your infernal regiment: and what that hel is, where your Lord holdes his throne; whether a world like this, which ſpirites like outlawes doo inhabit, who being baniſht from heauen, as they are from their Countrie, enuie that any ſhall bee more happy than they: and therefore ſeeke all meanes poſſible that Wit or Arte may inuent, to make other men as wretched as themſelues: or, whether it be a place of horror, ſtench, and darkneſſe, where men ſee meat, but can get none, or are euer thirſtie and ready to ſwelt for drinke, yet haue not the power to taſte the coole ſtreames that runne hard at their feete: where (*permutata viciſſitudine*) one Ghoſt torments an other by turnes, and he that al his life time was a great fornicator, hath all the diſeaſes of luſt continually hanging vpon him, and is conſtrayned (the more to augment his miſery) to haue congreſſe euery houre with hagges and olde witches: and he that was a great drunkard here on earth, hath his penance aſſigned him, to carouſe himſelfe drunke with diſhwaſh and Vineger, and ſurfet foure times a day, with ſower Ale and ſmall Beere: as ſo of the reſt, as the vſurer to ſwallow moulten golde, the glutton to eate nothing but toades, and the Murtherer to bee ſtil ſtabd with daggers, but neuer die: or whether (as ſome phantaſtical refiners of philoſophie will needes perſwade vs) hell is nothing but errour, and that none but fooles and Idiotes and

i.e. regi-
men.

mechanicall men that haue no learning ſhall be damned: of theſe doubts if you will reſolue me, I ſhall thinke my ſelfe to haue profited greatly by your companie.

Hee hearing me ſo inquiſitiue in matters aboue humane capacitie, entertained my greedie humor with this anſwere. Poets and Philoſophers that take a pride in inuenting new opinions, haue ſought to renowne their wits, by hunting after ſtrange conceits of heauen and hell; all generally agreeing, that ſuch places there are, but how inhabited, by whome gouerned, or what betides them that are tranſported to the one or other, not two of them iumpe in one tale. We that to our terror and griefe doe know their dotage by our ſufferings, reioyce to think how theſe ſillie flyes play with the fire that muſt burne them.

But leauing them to the Labyrinth of their fond curioſitie, ſhall I tell thee in a word what Hell is? It is a place where ÿ ſoules of intemperate men & ill liuers of all ſorts, are detayned and impriſoned till the generall Reſurrection, kept and poſſeſſed chiefly by ſpirites, who lye like Souldiours in Garriſon, readie to be ſent about any ſeruice into the world, whenſoeuer *Lucifer* their Lieutenant Generall pleaſeth. For the ſcituation of it, in reſpect of heauen, I can no better compare it than to *Callis* and *Douer*: for as a man ſtanding vpon *Callis* ſands may ſee men walking on *Douer* Clyffes, ſo eaſily may you diſcerne Heauen from the fartheſt part of hell, and beholde the melodie and motions of the Angels and Spirits there reſident, in ſuch perfect manner, as if you were amongſt them; which howe it worketh in the mindes and ſoules of them that haue no power to apprehend ſuch felicitie, it is not for me to intimate, becauſe it is preiudiciall to our Monarchie.

I would bee ſorrie (quoth I) to importune you in any matter of ſecrecie, yet this I deſire, if it might bee done without offence, that you would ſatiſfie me in full ſort and according to truth, what the Diuell is whom you ſerue: as alſo how he began, and how farre his power and authoritie extendes?

Perhaps, beleeue me thou ſhalt finde me very narrow in this latter demaund, which concerneth vs more nearly than the former, and may worke vs more damage than thou art aware of: yet in hope thou wilt conceale what I tell thee, I will lay open our whole eſtate plainly and ſimply vnto thee as it is: but firſt I will begin with the opinions of former times, & ſo haſten forward to that *manifeſtum verum* that thou ſeekeſt. Some men there be that building too much vpon reaſon, perſwade themſelues, that there are no Diuells at all, but that this word *Dæmon*, is ſuch another morall of miſchiefe, as the Poets Dame Fortune is of miſhap: for as vnder the fiction of this blinde Goddeſſe we ayme at the folly of Princes and great men in diſpoſing of honors, that oftentimes preferre fooles and diſgrace wiſe men, and alter their fauours in turning of an eye, as Fortune turnes her wheele: ſo vnder the perſon of this olde Gnathonicall companion called the Diuell, we ſhrowd all ſubtiltie maſking vnder the name of ſimplicitie, all painted holines deuouring widowes houſes, all gray bearded Fryers clad in ſheepes garments; ſo that the Diuell (as they make it) is onely a peſtilent humour in a man, of pleaſure, profit, or policie, that violently carries him away to vanitie, villanie, or monſtrous hypocriſie: vnder vanitie I comprehend not onely all vaine Arts and ſtudies whatſoeuer, but alſo diſhonorable prodigality, vntemperate venerie, and that hatefull ſinne of ſelfe-loue, which is ſo common amongſt vs: vnder villany I comprehend murder, treaſon, theft, coſenage, cut-throat couetiſe, and ſuch like: laſtly, vnder hypocriſie, all Machiauiliſme, puritaniſme, & outward gloſing with a mans enemie, and proteſting friendſhip to him that I hate, and meane to harme, all vnder-hand cloaking of bad actions with Common-wealth pretences: and finally all Italionate conueyances, as to kill a man, and then mourne for him, *quaſi vero* it was not by my conſent, to be a ſlaue to him that hath iniur'd me, and kiſſe his feete for opportunitie of reuenge, to be ſeuere in puniſhing offenders, that none might haue the benefite of ſuch meanes but my ſelfe, to vſe men for my purpoſe & then caſt them off, to ſeeke his deſtruction that knowes my ſecrets: and ſuch as I haue imployed in any murther or ſtratagem, to ſet them priuilie together by the eares, to ſtab each other mutually, for feare of bewraying me: or if that faile, to hire them to humor one another in ſuch courſes as may bring them both to the gallowes. Theſe and a thouſand more ſuch ſleights hath hypocriſie learned by trauailing ſtrange Countries. I will not ſay ſhe puts them in practiſe here in *England*, although there be as many falſe brethren & craftie knaues here amongſt vs as in any place: witnes the poore Miller of *Cambridge*, that hauing no roome for his hen-loft, but the Teſtor of his bed, and it was not poſſible for any hungrie Poultrers to come there, but they muſt ſtand vpon the one ſide of it, and ſo not ſteale them but with great hazard; had in one night notwithſtanding (when hee and his wife were a ſnorting) all the whole progenie of their Pullerie taken away, and neither of them heard any ſtirring: it is an odde tricke, but what of that, we muſt not ſtand vpon it, for we haue grauer matters in hand, than the ſtealing of Hennes. Hypocriſie I remember was our Text, which was one of the chiefe morall Sinnes our late Doctors affirme to bee moſt buſie in theſe dayes, and I hold it is in trueth more than any Bee that I know: now you talke of a Bee, Ile tell you a tale of a Battle-doore.

The Beare on a time being chiefe Burgomaſter of all the Beaſts vnder the Lyon, gan thinke with himſelfe how hee might ſurfet in pleaſure, or beſt husband his Authoritie to enlarge his delight and contentment. With that hee beganne to prye and to ſmell through euery corner of the Forreſt for praye, to haue a thouſande imaginations with himſelfe what daintie morſell he was maſter of, and yet had not taſted: whole Heards of ſheepe had hee deuoured, and was not ſatiſfied; fat Oxen, Heyfers, Swine, Calues, and young Kiddes, were his ordinarie vyands: he longed for horſe-fleſh, and went preſently to a meadowe, where a fat Cammell was grazing, whom fearing to encounter with force, becauſe he was a huge beaſt and well that, he thought to betray vnder the colour of being admitted to do him homage, hoping that as he ſhould ſtoop to do him curtſie, he might ſeaze vpon his throat and ſtifle him, before he ſhould be able to recouer himſelfe from his falſe embrace: but therin he was deceiued: for comming vnto this ſtately Beaſt with this imperious meſſage, in ſtead of doing homage vnto him, he lifted vp one of his hindmoſt heeles, and ſtroake him ſuch a blowe on the forhead that hee ouerthrew him. Whereat not a little mou'd and enrag'd, that he ſhould be ſo diſhonored by his inferiour as he thought, he conſulted with the Ape how he might be reuenged. The Ape abhorring him by nature, becauſe he ouer-lookt him ſo lordly, and was by ſo many degrees greater than he was, aduiſed him to digge a pit with his pawes right in the way where this big bon'd Gentleman ſhould paſſe, that ſo ſtumbling and falling in, he might lightly ſkip on his backe, and bridle him, and then he come and ſeaze on him at his pleaſure. No ſooner was this perſwaded, than performed: for Enuie that is neuer idle could not ſleep in his wrath, or ouer-ſlip the leaſt opportunitie, till he had ſeene the confuſion of his enemie. Alas goodly Creature, that thou mighteſt no longer liue. What auaileth thy gentlenes, thy proweſſe, or the plentifull paſture, wherein thou wert fed; ſince malice triumphs ouer al thou commandeſt? Well may the Mule riſe vp in armes, and the Aſſe bray at the Authors of thy death: yet ſhall their furie be fatall to themſelues, before it take hold on theſe Traitours. What needeth more words: the deuourer feedes on his captiue, and is gorged with blood. But as auarice and crueltie are euermore thirſtie, ſo far'd it with this hungrie Vſurper: for hauing fleſht his ambition with this treacherous conqueſt, he paſt along through a groue, where a Heard of Deare were a ranging; whom when he had ſtedfaſtly ſurueyed from the fatteſt to the leaneſt, hee ſingled out one of the faireſt of the companie, with whom he meant to cloſe vp his ſtomacke in ſtead of cheeſe: but becauſe the Wood-men were euer ſtirring there-about, and it was not poſſible for one of his coate to commit ſuch outrage vndeſcried, and that if he were eſpied, his life were in perill; though not with the Lyon, whoſe eyes he could blinde as he liſt, yet with the leſſer ſort of the brutiſh Communaltie, whom no flatterie might pacifie. Therefore he determined ſlylie and priuilie to poyſon the ſtreame, where this iolly Foreſter wonted to drink; & as he determined, ſo he did: whereby it fell out, that when the Sunne was aſcended to his height, & all the nimble Citizens of the Wood betooke them to their Laire, this youthfull Lord of the Lawnds, all faint and malcontent (as prophecying his neere approaching miſhap by his languiſhing) with a lazie wallowing pace, ſtrayed aſide from the reſt of his fellowſhip, and betooke him all careleſly to the corrupted fountaine that was prepared for his Funerall. Ah, woe is me, this poyſon is pitileſſe. What need I ſay more, ſince you know it is death with whom it encounters. And yet cannot all this expence of life, ſet a period to inſatiable Murther: but ſtill it hath ſome anuile to worke vpon, and ouer-caſts all oppoſite proſperitie, that may any way ſhadow his glorie. Too long it were to rehearſe all the practiſes of this ſauadge blood-hunter, how he aſſailed the Vnicorne as he ſlept in his den, and tore the hart out of his breaſt ere he could awake: how he made the leſſer beaſts lie in wait one for the other, and the Crocodyle to coape with the Baſiliske, that when they had enterchaungeably weakned each other, he might come and inſult ouer them both as he liſt. But theſe were leſſer matters, which daily vſe had worne out of mens mouthes, and he himſelfe had ſo cuſtomablie practiſed, that often exerciſe had quite abrogated the opinion of ſinne, & impudencie throughly cõfirmd an vndaunted defiance of vertue in his face. Yet newfangled luſt, that in time is wearie of welfare, & will bee as ſoone cloyed with too much eaſe and delicacie, as Pouertie with labour and ſcarcitie, at length brought him out of loue with this greedie beſtiall humour: and now he affected a milder varietie in his diet: he had bethought him what a pleaſant thing it was to eate nothing but honie another while, and what great ſtore of it there was in that Countrey.

Now did he caſt in his head, that if he might bring the huſbandmen of the ſoyle in opinion, that they might buy honey cheaper than being at ſuch charges in keeping of Bees, or that thoſe bees which they kept were moſt of thẽ drones, & what ſhould ſuch idle drones doe with ſuch ſtately hyues, or lye ſucking at ſuch precious honni-combes; that if they were toke away from them, and diſtributed equally abroad, they would releeue a great many of painfull labourers that had need of them, and would continually liue ſeruiceable at their commaund, if they might enioy ſuch a benefite. Nay more, let them giue Waſpes but onely the wax, and diſpoſe of the honnie as they thinke good, and they ſhall humme and buzze a thouſand times lowder than they, and haue the hiue fuller at the yeeres end (with yong ones I meane) than the Bees are woont in ten yeere.

To broach this deuice, the Foxe was addreſt like a ſhepheards dogge, and promiſt to haue his Pattent ſeald, to bee the Kings Poulterer for euer, if hee could bring it to paſſe. Faith, quoth he, and Ile put it in a venter, let it hap how it will. With that he grew in league with an old Camelion, that could put on all ſhapes, and imitate any colour, as occaſion ſerued, and him he addreſt ſometimes like an Ape to make ſport, & then like a Crocodile to weepe, ſometime like a Serpent to ſting, and by and by like a Spaniell to fawne, that with theſe ſundrie formes, (applyde to many variable humors) he might perſwade the world he ment as he ſpake, and only intended their good, when he thought nothing leſſe. In this diſguiſe, theſe two brethren went vp & downe, and did much harme vnder the habite of ſimplicitie, making the poore ſilly ſwaines beleeue they were cunning Phiſitions, and well ſeene in all Cures, that they could heale any maladie, though neuer ſo daungerous, & reſtore a man to life that had been dead two dayes, onely by breathing vpon him: aboue all things they perſwaded them, that the honny that their Bees brought foorth, was poyſonous and corrupt, by reaſon that thoſe flowres and hearbs out of which it was gathered and exhaled, were ſubiect to the infection of many

Spider and venimous Canker, and not a loathſome Toade (how deteſtable ſoeuer) but repoſde himſelfe vnder their ſhadow, and lay ſucking at their rootes continually: whereas in other Countries, no noyſome or poyſnous creature might liue, by reaſon of the imputed goodnes of the Soyle, or carefull diligence of the Gardners aboue ours, as for example, *Scotland, Denmarke*, & ſome more pure parts of the 17. Prouinces. Theſe perſwaſions made the good honeſt Huſbandmen to pauſe, and miſtruſt their owne wits very much, in nouriſhing ſuch dangerous Animals, but * yet I know not how antiquitie and cuſtome ſo ouer-rulde their feare, that none would reſolue to abandon them on the ſodaine, til they ſawe a further inconuenience: whereby my two cunning Philoſophers were driuen to ſtudie Galen anew, and ſeeke out ſplenatiue ſimples, to purge their popular Patients of the opinion of their olde Traditions and Cuſtomes: which how they wrought with the moſt part that had leaſt wit, it were a world to tell. For now nothing was Canonical but what they ſpake, no man would conuerſe with his wife, but firſt aſkt their aduiſe, nor pare his nayles, nor cut his beard, without their preſcription: ſo ſenceles, ſo wauering is the light vnconſtant Multitude, that will daunce after euerie mans pipe, and ſooner prefer a blind harper that can ſqueake out a new horne-pipe, than Alcinous or Apolloes varietie, that imitates the right ſtraines of the Doryan melodie. I ſpeak this to amplifie ẏ nouell folly of the headlong vulgar, that making their eyes and eares vaſſailes to the legerdemaine of theſe iugling Mountebanks, are preſently drawne to contemne Art and experience, in compariſon of the ignorance of a number of audacious idiots. The Fox can tell a faire tale, and couers all his knauerie vnder conſcience, and the Camelion can addreſſe himſelfe like an Angell whenſoeuer he is diſpoſed to worke miſchief by myracles: but yet in the end their ſecret drifts are laide open, and Linceus eyes that ſee through ſtone walles, haue made a paſſage into the cloſe couerture of their hypocriſie.

* Interdum vulgus rectum videt, & vbi peccat.

For one daye, as theſe two Deuiſers were plotting by themſelues how to draine all the Bees from their Honny-combes, by putting wormwood in their Hyues, and ſtrewing Henbane and Rue in euery place where they reſort: a Flye that paſt by, and heard all their talke, ſtomaking the Foxe of olde, for that he had murthred ſo many of his kindred with his flople-driuing taile, went preſently and buzd in Linceus eares the whole purport of their malice, who awaking his hundred eyes at theſe vnexpected tidings, gan purſue them wherſoeuer they went, & trace their intents as they proceeded into action, ſo that ere halfe their baytes were caſt forth, they were apprehended and impriſoned, and all their whole counſaile detected. But long ere this, the Beare impatient of delayes, and conſum'd with an inward griefe in himſelfe, that hee might not haue his will of a fat Hinde that out-ran him, he went into the woods all melancholie, and there dyed for pure anger: leauing the Foxe and the Camelion to the deſtinie of their deſert, and mercie of their Iudges. How they ſcapte I knowe not, but ſome ſay they were hangd, and ſo wele leaue them.

How lik'ſt thou of my tale friend Perſie? Haue I not deſcribed a right earthly Diuell vnto thee, in the diſcourſe of this bloudie minded Beare? Or canſt thou not attract the true image of Hypocriſie, vnder the deſcription of the Foxe and the Camelion?

Yes very well (quoth I) but I would gladly haue you returne to your firſt ſubiect, ſince you haue moued doubtes in my minde, which you haue not yet diſcuſt.

Of the ſundrie opinions of the Diuell thou meaneſt, and them that imagine him to haue no exiſtence, of which ſort are they that firſt inuented the Prouerbe, *Homo homini Dæmon*: meaning thereby, that that power which we call the Diuell, and the miniſtring Spirits belonging to his kingdome, are tales and fables, and meere bugge-beares to ſcarre boyes: and that there is no ſuch eſſence at all, but onely it is a terme of large content, deſcribing the rancor, grudge, & bad dealing of one man towards another: as namely, when one friend talkes with another ſubtilly, and ſeekes to dyue into his commoditie, that he may depriue him of it craftilie: when the ſonne ſeekes the death of the father, that he may be infeoffed in his wealth: & the ſtepdame goes about to make away her ſonne in-law, that her children may inherit: whē brothers fall at iarres for portions, & ſhall by open murther or priuy conſpiracy, attempt the confuſion of each other, only to ioyne houſe to houſe, and vnite two Liuelihoods in one: when the ſeruant ſhal rob his Maſter, and men put in truſt ſtart away from their othes and vowes they care not how.

In ſuch caſes & many more, may one man be ſayd to bee a diuell to another, & this is the ſecond opinion. The third is that of Plato, who not onely affirmeth that there are diuels, but deuideth them into three ſorts, euery one a degree of dignitie aboue the other; the firſt are thoſe, whoſe bodies are cōpact of ẏ pureſt ayrie Element, combined with ſuch tranſparant threeds, that neither they can partake ſo much fire as ſhould make them viſible to ſight, or haue any ſuch affinitie with the earth, as they are able to be preſt or toucht: & theſe he ſetteth in the higheſt incomprehenſible degree of heauen. The ſecond, he maketh theſe whom Apuleius doth call reaſonable Creatures, paſſiue in minde and eternall in Time, being thoſe Apoſtata ſpirits that rebelled with Belzebub: whoſe bodies, before their fall, were bright and pure all like to the former: but after their tranſgreſſion, they were obſcured with a thicke fiery matter, and euer after aſſigned to darknes. The third, he attributes to thoſe men, that by ſome diuine knowledge or vnderſtanding, ſeeming to aſpyre aboue mortalitie, are called *Dæmona*, (that is) Gods: for this word *Dæmon* contayneth eyther, and Homer in euery place doth vſe it, both for that omnipotent power that was before al things, and the euill ſpirit that leadeth men to error: ſo doth Syrianus teſtifie, that Plato was called *Dæmon*, becauſe he diſputed of deepe Common-wealth matters, greatly auailable to the benefite of his Countrey: and Ariſtotle, becauſe he wrote at large of al things ſubiect to mouing and ſence. Then belike (quoth I) you make this word *Dæmon*, a capable name of Gods, of men and of diuells, which is farre

diſtant

diſtant from the ſcope of my demand: for I doo only enquire of the diuel, as this common appellation of the Diuel, ſignifieth a malignant ſpirit, enemie to mankinde, and a hater of God and all goodnes. Thoſe are the ſecond kinde ſaid he, vſually termed detracters or accuſers that are in knowledge infinite, inſomuch as by the quicknes of their wits & agreeable mixtures of the Elements, they ſo comprehend thoſe ſeminarie vertues to men vnknown, that thoſe things which in courſe of time, or by growing degrees Nature of it ſelfe can effect. They by their Art and ſkil in haſtning the works of Nature, can contriue and compaſſe in a moment, as the Magitians of Pharao, who whereas Nature not without ſome interpoſition of time, and ordinary cauſes of conception brings forth frogs, ſerpents, or any liuing thing els, they without all ſuch diſtance of ſpace, or circumſcription of ſeaſon euen in a thought aſſoone as their King commanded, couered the Land of *Ægypt* with this monſtrous encreaſe. Of the originall of vs ſpirites, the Scripture moſt amply maketh mention, namely that Lucifer (before his fall) an Archangel, was a cleere body compact of the pureſt, and brighteſt of the ayre; but after his fall, he was vayled with a groſſer ſubſtance, and tooke a new forme of darke and thicke ayre, which he ſtill reteyneth. Neither did he only fall, when he ſtroue with Michael, but drewe a number of Angels to his faction; who ioynt partakers of his proud reuolt, were likewiſe partakers of his puniſhment, and all thruſt out of heauen together by one iudgement; who euer ſince doo nothing but wander about the Earth, and tempt, and enforce frayle men to enterpriſe all wickednes that may be, and commit moſt horrible and abominable things againſt God. Perſuade not that I diſcouer to much of our eſtate vnto thee: for the Scripture hath more than I mention, as S. Peter where he ſayth that *God ſpared not his Angels that ſinned*, and in an other place wher he ſaith, that *they are bound with the chaines of darknes, and throwne headlong into hell:* which is not meant of any locall place in the earth, or vnder the waters: for as Auſtin affirmeth, wee doo inhabite the Region vnder the

Moone,

Name, and haue the thick aire aſſigned vs as a priſon, from whence we may with ſmall labour caſt our nets where wee liſt: yet are we not ſo at our diſpſition, but that we are ſtill commanded by Lucifer (although we are in number infinite) who retaining that pride wherewith he arrogantly affected the Maieſtie of God, hath ſtill his miniſtring Angels about him, whom he employes in ſeuerall charges, to ſeduce & deceiue as him ſeemeth beſt: as thoſe ſpirites which the Latins cal *Ianios* and *Antemeridianos*, to ſpeake out of Oracles, and make the people worſhip them as Gods, when they are nothing but deluding Diuels that couet to haue a falſe Deitie aſcribed vnto them, & draw men vnto their loue by wonders & prodegies, that els would hate them deadly, if they knewe their maleuolence and enuy. Such a monarchizing ſpirite it was, that ſayd vnto Chriſt, *If thou wilt fall down, and worſhip me, I will giue thee all the Kingdomes of the earth:* and ſuch a ſpirit it was that poſſeſt the *Libian Sapho*, and the Emperour Diocleſian, who thought it the bleſſedſt thing that might be, to be called God. For the one being weary of humane honor, & inſpired with a ſupernaturall folly, taught little birds that were capable of ſpeech, to pronounce diſtinctly *Magnus Deus Sapho*, that is to ſay A great God is Sapho: Which words when they had learned readily to carroll, and were perfect in their note, he let them flie at randome, that ſo diſperſing themſelues euery where, they might induce the people to account of him as a God. The other was ſo arrogant, that he made his ſubiects fal proſtrate on their faces, and lifting vp their hands to him as to heauen, adore him as omnipotent.

The ſecond kind of Diuels which he moſt imployeth, are thoſe Northerne *Marcy*, called the ſpirits of reuenge, & the authors of maſſacres, & ſeedſmen of miſchiefe, for they haue commiſſion to incenſe men to rapines, ſacriledge, theft, murther, wrath, furie, and all manner of cruelties, & they command certaine of the Southern ſpirits (as ſlaues) to wayt vpon them, as alſo great Arioch, that is tearmed, the ſpirite of reuenge.

These know how to diſſociate the loue of brethren, and to breake wedlock bands with ſuch violence, that they may not be vnited, & are predominant in many other domeſticall miſchiefes: of whom if you liſt to heare more, read the 39. of Eccleſiaſticus. The Prophet Eſay maketh mention of another Spirit ſent by God to the *Egyptians*, to make them ſtray and wander out of the way, that is to ſay, the Spirite of lying, which they call Bolychym. The ſpirits that entice men to gluttonie & luſt, are certaine watry ſpirits of the Weſt, and certaine Southerne ſpirits as Nelrach and Kelen, which for the moſt part proſecute vnlawfull loues, and cheriſh all vnnatural deſires: they wander through lakes, fiſh-ponds and fennes, & ouerwhelme ſhips, caſt boates vpon ankers, and drowne men that are ſwimming: therefore are they counted the moſt peſtilent, troubleſome and guilefull ſpirits that are: for by the helpe of Alynach a Spirit of the Weſt, they will raiſe ſtormes, cauſe earthquakes, whirlwindes, rayne, haile or ſnow in the cleareſt day that is: and if euer they appeare to any man, they come in womens apparell. The ſpirits of the aire will mixe themſelues with thunder & lightning, and ſo infect the Clyme where they raiſe any tempeſt, that ſodainly great mortalitie ſhal enſue to the inhabitants from the infectious vapors which ariſe from their motions: of ſuch S. Iohn maketh mention in the ninth of the Apocalips; their patrone is Mereris, who beareth chief rule about the middle time of the day. The ſpirits of the fire haue their manſions vnder the regions of the Moone, that whatſoeuer is committed to their charge, they may there execute, as in their proper conſiſtorie, from whence they cannot ſtart. The ſpirits of the Earth keepe for the moſt part in Forreſts and woods, and doo hunters much noyance, and ſometime in the broad fieldes where they leade trauellers out of the right way, or fright men with deformed apparitions, or make them run mad through exceſſiue melancholy like Aiax Telamonius, & ſo proue hurtfull to themſelues, and dangerous to others: of this number the chiefe are Samaab and Achymael ſpirits of the Eaſt, that haue no power to doo any great harme, by reaſon of the vnconſtancie of their affections. The vnder-earth ſpirits, are ſuch as lurck in dens & little cauernes of the earth, and hollow creuiſes of mountaines, that they may diue into the bowels of the earth at their pleaſure: theſe dig metals, and watch treaſures, which they continually tranſport from place to place, that none ſhould haue vſe of them: they raiſe windes that vomit flames, & ſhake the foundation of buildings, they daunce in rounds in pleaſant Lawnds, and greene meddowes, with noyſes of muſick and minſtralſie, & vaniſh away when any comes neere them; they will take vpon them any ſimilitude but of a woman, and terrifie men in the likenes of dead mens ghoſts in the night time: and of this qualitie & condition the Necromancers hold Gaziel, Fegor, and Anarazel, Southerne ſpirits, to be. Beſides, there are yet remaining certaine lying ſpirits (who, although all bee giuen to lie by nature) yet are they more prone to that vice, than the reſt, being named Pythoniſts, of whom Apollo comes to be called Pythæus: they haue a prince aſwel as other ſpirits, of whom mention is made in the 3. booke of Kings, when he ſaith he will be a lying ſpirit in the mouth of all Ahabs prophets: from which thoſe ſpirites of iniquitie do little differ, which are called the veſſels of wrath, that aſſiſt Belial (whom they interpret a ſpirite without yoake or controuler) in all damnable deuiſes and inuentions. Plato reports them to bee ſuch as firſt deuiſed Cardes and dice, and I am in the minde, that the Monke was of the ſame order, that found out the vſe of Gunpowder, and the engines of warre thereto belonging. Thoſe that write of theſe matters, call this Belial Chodar of the Eaſt, that hath all witches and coniurers ſpirits vnder his iuriſdiction, & giues them leaue to helpe Iuglers in their tricks, & Simon Magus to do miracles; alwaies prouided they bring a ſoule home to their Maſter for his hyre. Yet are not theſe all, for there are ſpirits called ſpies & tale-carriers, obedient to Alcaroth, whom the Greekes call Daimonas; & S. Iohn, *The accuser of the brethren*: alſo tempters, who for their interrupting vs in al our good actions, are cald our euill Angels. Aboue all things they hate the light, and reioyce in darknes, affrighting men maliciouſly in the night, & ſometimes hurt them by pinching them or blaſting them as they ſleepe: but they are not ſo much to be dreaded as other ſpirits, becauſe if a man ſpeake to them, they flie away and will not abide. Such a ſpirit Plinius Secundus telleth of, that vſed to haunt a goodly houſe in *Athens* that Athenodorus hired; and ſuch another Suetonius deſcribeth to haue long houered in Lamianus garden where Caligula lay buried, who for becauſe he was onely couered with a fewe clods, and dishoneſtly throwne amongſt the weedes, hee meruelouſly diſturbed the owners of the garden, & would not let them reſt in their beds, till by his ſiſters returned from baniſhment he was taken vp, & entombed ſolemnly. Pauſanias auoucheth (amongſt other experiments) that a certaine ſpirit called Zazilus doth feed vpon dead mens corſes, that are not deeply enterred in the earth as they ought: which to confirme, there is a wonderfull accident ſet downe in the Daniſh hiſtorie of Aſuitus and Aſmundus, who being two famous friends (well knowen in thoſe parts) vowed one to another, that which of the two out-liued the other, ſhould be buried aliue with his friend that firſt died. In ſhort ſpace Aſuitus fell ſicke and yeelded to nature, Aſmundus compelled by the oath of his friendſhip, tooke none but his horſe and his dog with him, and tranſported the dead bodie into a vaſt caue vnder the earth, & there determined (hauing victualed himſelfe for a long time) to finiſh his dayes in darknes, and neuer depart from him that he loued ſo dearely. Thus ſhut vp, and encloſed in the bowels of the earth, it hapned Ericus king of *Sweueland* to paſſe that way with his armie not full two moneths after, who comming to the tombe of Aſuitus, and ſuſpecting it a place where treaſure was hidden, cauſed his Pioners with their ſpades and mattockes to dig it vp: wherevpon was diſcouered the loathſome body of Aſmundus, al to beſmeared with dead mens filth, & his viſage moſt vgly and fearefull; which imbrued with congeald blood, and eaten and torne like a raw vlcer, made him ſo gaſtly to behold, that all the lookers on were affrighted. He ſeeing himſelfe

ſelfe reſtored to light, and ſo many amazed men ſtand about him, reſolued their vncertaine perplexitie in theſe tearmes. Why ſtand you aſtoniſht at my vnuſual deformities? when no liuing man conuerſeth with the dead, but is thus diſfigured. But other cauſes haue effected this alteration in me: for I know not what audacious ſpirit ſent by Gorgon from the deep, hath not onely moſt rauenouſly deuoured my horſe and my dog, but alſo hath layd his hungry pawes vpon me, and tearing downe my cheekes as you ſee, hath likewiſe rent away one of mine eares. Hence is it that my mangled ſhape ſeemes ſo monſtrous, and my humane image obſcured with gore in this wiſe. Yet ſcaped not this fell Harpie from me vnreuenged: for as he aſſayld me, I caught his head from his ſhoulders, and ſheathd my ſword in his body. Haue ſpirites their viſible bodies ſaid I, that may be toucht, wounded, or pierſt? Beleeue me, I neuer heard that in my life before this. Why quoth he, althogh in their proper eſſence they are creatures incorporal, yet can they take vpon thē the induments of any liuing body whatſoeuer, and transforme themſelues into all kinde of ſhapes, whereby they may more eaſily deceiue our ſhallow wits and ſences. So teſtifies Baſilius that they can put on a materiall forme when they liſt. Socrates affirmeth that his *Dæmon* did oftentimes talke with him, & that he ſaw him & felt him many times. But Marcus Cherroneſus (a wonderfull diſcouerer of Diuels) writeth, that thoſe bodies which they aſſume, are diſtinguiſht by no difference of ſex, becauſe they are ſimple, and the diſcernance of ſex belongs to bodies compound: yet are they flexible, motiue, and apt for any configuration; but not al of them alike; for the ſpirits of the Fire and Aire haue this power aboue the reſt. The ſpirits of the water haue ſlow bodies reſembling birds and women, of which kinde the Naiades & Nereides are much celebrated amongſt Poets. Neuertheles, howeuer they are reſtrayned to their ſeueral ſimilitudes, it is certaine that all of them deſire no forme or figure ſo much, as the likeneſſe of a man, & doo thinke themſelues in heauen, when they are inforſt in that hue: wherefore I know no other reaſon but this, that man is the neereſt repreſentatiō to God, in ſo much as the Scripture ſaith, He made man after his owne likeneſſe and Image: and they affecting by reaſon of their pride, to be as like God as they may, contend moſt ſeriouſly to ſhroud themſelues vnder that habit. But I pray tell me this, whether are there (as Porphirius holdeth) good ſpirits aſwell as euill. Nay certainely (quoth he) wee are al euill, let Porphirius, Proclus, Apuleius, or the Platoniſts diſpute to the contrary as long as they will, which I will confirme to thy capacity by the names that are euery where giuen vs in the Scripture, for the diuel which is the *Summum genus* to vs all, is called *Diabolus quaſi deorſum ruens*, that is to ſay, falling downward, as hee that aſpiring too high, was throwne from the top of felicitie to the loweſt pit of deſpayre: and Sathan, that is to ſay, an Aduerſary, who for the corruption of his malice, oppoſeth himſelfe euer againſt God, who is the chiefeſt good. In Iob, Behemoth and Leuiathan, and in the 9. of the *Apocalips*, Apolyon, that is to ſay, a Subuerter: becauſe the foundation of thoſe vertues, which our high Maker hath planted in our ſoules, hee vndermineth and ſubuerteth. A Serpent for his poyſoning, a Lyon for his deuouring: a Furnace, for that by his malice the Elect are tryed, who are veſſels of wrath and ſaluation. In Eſay, a Syren, a Lamia, a Scrich-owle, an Oſtridge. In the Pſalmes, an Adder, a Baſiliske, a Dragon. And laſtly, in the Goſpel, Mammon, Prince of this world, and the Gouernour of darkenes: ſo that by the whole courſe of condemning names that are giuen vs, and no one inſtance of any fauourable tytle beſtowed vpon vs, I poſitiuely ſet it downe, that all ſpirits are euill. Now, whereas the Diuines attribute vnto theſe good and euill ſpirits, the good to guide vs from euill, & the euill to draw vs from goodneſſe, they are not called ſpirits but Angels, of which ſort was Raphaell, the good Angel of Tobias, who exilde the euill ſpirit Aſmodius into the deſart of *Ægypt*, that he might be the more ſecure from his temptation. Since wee haue entred thus far into the diuels common-wealth, I beſeech you certifie me thus much, whether haue they power to hurt granted them from god, or from themſelues; can they hurt as much as they wil. Not ſo quoth hee, for although that diuels be moſt mightie ſpirites, yet can they not hurt but permiſſiuelie, or by ſome ſpeciall diſpenſation: as when a man is faln into the ſtate of an out-law, the Lawe diſpenſeth with them that kill him, & the Prince excludes him from the protection of a ſubiect, ſo, when a man is a relaps from God and his Lawes, God withdrawes his prouidence from watching ouer him, & authoriſeth the deuil as his inſtrument, to aſſault him and torment him, ſo that whatſoeuer he doth, is *Limitata poteſtate*, as one ſaith: inſomuche as a haire cannot fall from our heads, without the will of our heauenlie Father. The diuell could not deceiue Achabs Prophets till he was licenſed by God, nor exerciſe his tyranie ouer Iob til he had giuen him commiſſion, nor enter into the heard of ſwine til Chriſt bad them goe. Therefore need you not feare the diuell any whit as long as you are in the fauour of God, who raineth him ſo ſtraight, that except he let him looſe he can doo nothing. This manlike proportion which I now retaine, is but a thinge of ſuffrance granted vnto me to plague ſuch men as hunt after ſtrife, & are delighted with variance. It may be ſo very well, but whether haue you that ſkill to foretell thinges to come, that is aſcribed vnto you? We haue (quoth he) ſometimes, not that we are priuie to the eternall counſell of god, but for that by the ſenſe of our ayrie bodies we haue a more refined faculty of forſeeing, than men poſſibly can haue, that are chained to ſuch heauie earthlie moulder; or elſe for that by the incomporable pernicitie of thoſe ayrie bodies, we not onely out-ſtrip the ſwiftnes of men, beaſts and birds, whereby we may be able to attain to the knowledge of things ſooner, than thoſe that by the dulnes of their earthlie ſenſe com a great waie behind vs. Hervnto may we adioine our long experience in the courſe of things from the beginning of the world, which men want and therfore cannot haue that deepe coniecture that we haue. Nor is our knowledge any more than coniecture: for preſcience only belongeth to God, & that geſſe that we haue, procéedeth from the compared diſpoſition of heauenly and erthlie bodies, by whoſe long obſerued temperature, we do diuine manie times, as it happens; & therefore do we take vpon vs to prophecy, that we may purchaſe eſtimation to our names, & bringe men in admiration with that we do, and ſo be counted for Gods. The myracles we work, are partly contriued by illuſion, and partly aſſiſted by that ſupernatural ſkil we haue in the experience of nature aboue all other creatures. But againſt theſe illuſions of your ſubtleties & vain terrors you inflict, what is our chéefe refuge? I ſhall be accounted a fooliſh Diuel anon, if I bewray the ſecrets of our kingdome, as I haue begun: yet ſpeak I no more than learned Clarks haue written, and aſmuch as they haue ſet downe will I ſhew thée. Origin in his treatiſe againſt Celſus ſaith, there is nothing better for him that is vexed with ſpirits, then the naming of Ieſu, the true God, for he auoucheth, he hath ſéen diuers driuen out of mens bodies by that meanes. Athanaſius in his booke *De varijs quæſtionibus* ſaith, The preſenteſt remedie againſte the inuaſion of euill ſpirits, is the beginning of the 67. Pſalme, *Exurgat Deus, & diſſipentur inimici eius*. Cyprian counſels men to adiure ſpirits onely by the name of the true God. Some hold that fire is a preſeruatiue for this purpoſe, becauſe when any ſpirit appeareth, the lights by little and little, goe out as it were of their owne accord, and the tapers are by degrées extinguiſht. Others by inuocating vpon God, by the name of *Vehiculum ignis ſuperioris*, and often rehearſing the Articles of our faith. A third ſort are perſwaded that the brandiſhing of ſwordes is good for this purpoſe, becauſe Homer faineth, that Vliſſes ſacrificing to his mother, waued his ſworde in the aire to chaſe the ſpirits from the bloude of the ſacrifice. And Sybylla conducting Aeneas to hell begins hir charmes in this ſort. *Procul, O procul, eſte prophani:*

Tuque inuade viam, vaginaque eripe ferrum.

Philoſtratus reporteth that he and his companions méeting that diuel which artiſts entitle Apolonius as they came one night from banquetting, with ſuch terms as he is curſt in holy writ, they made him run awaie howling. Manie in this caſe extoll perfume of *Calamentum pænia, Menta palma Chriſti,* and *Appius.* A number prefer the carying of red Corrall about them, or of *Arthemiſia hyperidon, Ruta verbena:* & to this effect manie doo vſe the iyngling of keyes, the ſound of the harp, and the claſhing of armor. Some of old time put great ſuperſtition in characters, curiouſly engraued in their Pentagonon, but they are all vaine, & will doo no good, if they be otherwiſe vſed than as ſignes of couenant betweene the diuell and them. Nor doo I affirme all the reſt to be vnfallible preſcriptions, though ſometime they haue their vſe: but that the onelie aſſured waie to reſiſt their attempts is prayer and faith, gainſt which all the diuells in hell cannot preuaile. Inough gentle ſpirit I will importune thee no further, but commit this Supplication to thy care: which if thou deliuer accordinglie, thou ſhalt at thy returne haue mor of my cuſtome: for by that time I wil haue finiſhed certain letters to diuers Orators & Poets, diſperced in your dominions. That as occaſion ſhal ſerue; but nowe I muſt take leaue of you, for it is Terme time, and I haue ſome buſines. A Gentleman (a frend of mine that I neuer ſaw before) ſtaies for me, and is like to be vndone if I come not in to beare witnes on his ſide: wherefore *Bazilez manus,* till our next meeting.

GEntle Reader *tandem aliquando,* I am at leaſure to talke to thee. I dar ſay, thou haſt cald me a hundred times dolt for this ſenſeles diſcourſe: it is no matter, thou doſt but as I haue done by a number in my dayes. For who can abide a ſcuruie pedling Poet to pluck a man by the ſleeue at euerie third ſtep in Paules Churchyard, and when hee comes in to ſeruey his wares, theres nothing but purgations and vomits wrapt vp in waſt paper. It were verie good the dog whipper in Paules would haue a care of this in his vnſauerie viſitation euerie Saterday: for it is dangerous for ſuch of the Queenes liedge people, as ſhall take a viewe of them faſting.

Looke to it you Bookeſellers & Stationers, and let not your ſhops bee infected with anie ſuch gooſe gyblets or ſtinking garbadge, as the Iygs of newſmongers, and eſpeciallie ſuch of you as frequent Weſtminſter hall, let them be circumſpect what dunghill papers they bring thither: for one bad phamphlet is inough to raiſe a dampe that maie poyſon a whole Terme, or at the leaſt a number of poore Clyents that haue no money to preuent il aire by breaking their faſts ere they come thether. Not a baſe Inck-dropper or ſcuruy plodder at *Nouerint*, but nailes his aſſes eares on euerie poaſt & comes off with long *Circumquaque* to the Gentle man Readers, yea the moſt excrementary diſhlickers of lerning are growne ſo valiant in impudence, that now they ſet vp their faces (like Turks) of gray paper to be ſpet at for ſiluer games in Finſburie fields. Whilſt I am thus talking, me thinkes I heare one ſay, What a fop is this he entitles his Booke A Supplication to the Diuell, & doth nothing but raile on Ideots, and tells a ſtorie of the nature of ſpirits. Haue patience good ſir, and weele come to you by and by. Is it my Title you finde fault with? Why, haue you not ſeene a Towne ſurnamed by the principall houſe in the Towne, or a Noble man deriue his Baronrie from a little village where he hath leaſt land? So fareth it by me in chriſtening of my booke. But ſome will obiect, where to tends this diſcouerie of diuels, or how is it induced? Forſooth, if thou wilt needs know my reaſon, this it is. I bring Pierce Penileſſe to queſtion with the diuel, as a yong nouice would talke with a great trauailer: who carying an Engliſhmans appetite to enquire of newes, will be ſure to make what vſe of him he may, and not leaue any thing vnaſkt, that he can reſolue him of. If then the diuell be tedious in diſcourſing, impute it to Pierce Penileſſe, that was importunate in demanding; or if I haue not made him ſo ſecret or ſubtill in his art, as diuels are wont, let that of Lactantius be mine excuſe *lib. 2. chap. 16. de Origenis errore*, where he ſaith, the diuels haue no power to lie to a iuſt man and if they adiure them by the maieſty of the high God, they will not onely confeſſe themſelues to be Diuels, but alſo tel their

their names as they are. *Deus bone*, what a vaine am I fallen into? what, an Epiſtle to the Readers in the end of thy booke? Out vppon thee for an arrent blocke, where learndſt thou that wit? O ſir, hold your peace: a fellon neuer comes to his anſwere before the offence be committed. Wherefore if I in the beginning of my Booke ſhould haue come off with a long Apologie to excuſe my ſelfe, it were all one; as if a theefe going to ſteale a horſe, ſhould deuiſe by the waie as he went, what to ſpake when he came at the gallowes. Here is a croſſe waie, and I thinke it good heere to part. Farwell fare well, good Parentheſis, and commend me to Ladie Vanitie thy miſtres. Now Pierce peniles if for a parting blow thou haſt ere a tricke in thy budget more then ordinarie bee not daintie of it, for a good Patron will pay for all. I where is he? *Promiſſis quilibet diues eſſe poteſt.* But cap and thanks is all our Courtiers payment: wherefore I would counſell my frends to be more conſiderate in their Dedications, and not caſt away ſo many months labour vppon a clowne that knowes not how to vſe a Scholer: for what reaſon haue I to beſtow any of my wit vpon him, that wil beſtow none of his wealth vpon me. Alas, it is an eaſie matter for a goodlie tall fellow that ſhineth in his ſilkes, to come and out face a poore ſimple Pedant in a thred bare cloak, and tell him his Booke is prety, but at this time he is not prouided for him: marrie about two or three daies hence if he come that waie, his Page ſhall ſay he is not within, or els he is ſo buſie with my L. How-call-ye-him, and my L. What-call ye-him, that he may not be ſpoken withall. Theſe are the common courſes of the world, which euery man priuatly murmurs at but none dares openlie vpbraid, bicauſe all Artiſts for the moſt part are baſe minded and like the Indians, that haue ſtore of gold & pretious ſtones at commād, yet are ignorant of their value, and therfore let the Spaniards, the Engliſhmen, and euery one lode their ſhips without moleſtation. So they enioyeng and poſſeſſing the puritie of knowledge (a treaſure farre richer than the Indian Mynes) let euerie proud Thraſo be partaker of their perfections, repaieng them no profit:

and gyld himſelfe with the titles they giue him, when he will ſcarce returne them a good word for their labor: giue an Ape but a nut, and he will looke your head for it; or a Dog a bone, and hele wag his tayle: but giue me one of my young Maiſters a booke, and he will put of his hat and bluſh, and ſo go his waie: yes, now I remember me I lie, for I know him that had thankes for three yeares worke, and a Gentleman that beſtowed much coſt in refining of muſicke, & had ſcarſe Fidlers wages for his labor. We want an Aretine here among vs, that might ſtrip theſe golden aſſes out of their gay trappings, and after he had ridden them to death with railing, leaue them on the dunghil for carion. But I will write to his ghoſt by my carrier, & I hope hele repair his whip, and vſe it againſt our Engliſh Peacokes, that painting themſelues with Church ſpoiles, like mightie mens ſepulchers, haue nothing but Atheiſme, ſchiſme, hypocriſie, & vaineglorie, like rotten bones lie lurking within them. O how my ſoule abhors theſe buckram giants, that hauing an outward face of honor ſet vpon them by flatterers & paraſites, haue their inward thoughts, ſtuft with ſtraw and fethers, if they were narrowlie ſifted. Farre be it bright ſtarres of Nobilitie, and gliſtring Attendaunts on the true Diana, that this my ſpeach ſhould be anie way iniurious to your glorious magnificence: for in you liue thoſe ſparkes of Auguſtus liberalitie, that neuer ſent any away emptie: and Science ſeauenfold throne welnigh ruinde by ryot and auarice, is mightely ſupported by your plentifull larges, which makes Poets to ſing ſuch goodlie Hymnes of your praiſe, as no enuious poſteritie may forget. But from generall fame, let me digres to my priuate experience, and with a tongue vnworthie to name a name of ſuch worthines, affectionately emblaſon to the eyes that wonder, the matchles Image of Honor, & magnificent rewarder of vertue, Ioues Eagle-borne Ganimed, thrice noble Amintas. In whoſe high ſpirit, ſuch a Deitie of wiſdome appereth, that if Homer were to write his *Odyſſea* new (where vnder the perſon of Vlyſſes hee deſcribeth a ſingular man of perfection, in whome all ornaments both of

peace

Q what Nobleman. Stanley, Lord Strange, afterwards Earl of Derby: (Ferdinand).

peace and war are aſſembled in the height of their excelence he need no other inſtance to augment his conceipt, than the rare carriage of his honorable minde. Many writers and good wits, are giuen to commend their patrons and Benefactors, ſome for proweſſe, ſome for policie, others for the glorie of their Anceſtrie and exceeding bountie and liberalitie: but if my vnable pen ſhould euer enterpriſe ſuch a continuate taſke of praiſe, I woulde embowell a number of thoſe wind puft bladders, and diſfurniſh their bald pates of the periwigs Poets haue lent them, that ſo I might reſtore glorie to his right inheritance, and theſe ſtoln Titles to their true owners: which if it would ſo fall out, (as time maie worke all things) the aſpiring nettles with their ſhadie toppes ſhal no longer ouer-dreep the beſt hearbs, or keep them from the ſmiling aſpect of the Sunn, that liue & thriue by his comfortable beames, none but Deſert ſhould ſit in Fames grace; none but Hector be remembred in the chronicles of Proweſſe, none but thou moſt courteous Amyntas be the ſecond miſticall argument of the knight of the Red-croſſe.

Oh decus atque æui gloria ſumma tui.

And heere (heauenlie Spencer) I am moſt highlie to accuſe thee of forgetfulnes, that in that honourable Catalogue of our Engliſh Heroes, which inſueth the concluſion of thy famous Fairie Queene, thou wouldſt let ſo ſpeciall a Piller of Nobilitie paſſe vnſaluted. The verie thought of his farre deriued diſcent, and extraordinarie parts wherewith hee aſtonieth the world, and drawes all hearts to his loue, woulde haue inſpired thy forewearied Muſe with new furie to proceede to the next triumphs of thy ſtatelie Goddeſſe, but as I in fauor of ſo rare a ſcholler, ſuppoſe with this counſell he refraind his mention in this firſt part, that hee might with full ſaile proceede to his due commendations in the ſecond. Of this occaſion long ſince I happened to frame a Sonnet which being wholie intended to the reuerence of this renowmed Lord, (to whom I owe all the vtmoſt powers of my loue and dutie) I meante heere for variety of ſtile to inſert

Peruſing yeſternight with idle eyes,
The Fairy Singers ſtately tuned verſe:
And viewing after Chap-mens wonted guiſe,
What ſtrange contents the title did rehearſe,
I ſtreight leapt ouer to the latter end,
Where like the queint Comœdians of our time,
That when their Play is doone do fal to ryme,
I found ſhort lines, to ſundry Nobles pend.
Whom he as ſpeciall Mirrours ſingled fourth,
To be the Patrons of his Poetry;
I read them all, and reuerenc't their worth,
Yet wondred he left out thy memory.
But therefore geſt I he ſuppreſt thy name,
Becauſe few words might not cōpriſe thy fame.

Beare with me gentle Poet, though I conceiue not aright of thy purpoſe, or be too inquiſitiue into the intent of thy obliuion: for how euer my coniecture may miſſe the cuſhion, yet ſhall my ſpeech ſauour of friendſhip, though it be not allied to iudgement.

Tantum hoc molior, in this ſhort digreſſion, to acquaint our countrymen that liue out of the Eccho of the Court, with a common knowledge of his inualuable vertues, and ſhew my ſelfe thankfull (in ſome part) for benefits receiued: which ſince words may not counteruaile, that are the vſuall lip-labour of euerie idle diſcourſer, I conclude with that of Ouid:

Accipe per longos tibi qui deſeruiat annos,
Accipe qui pura nouit amare fide.

And if my zeale and dutie (though all to meane to pleaſe) may by any induſtry, be reformed to your gratious liking, I ſubmit the ſimplicitie of my endeuours, to your ſeruice, which is, all my preformance may profer, or my ability performe.

Præbeat Alcinoi poma benignus ager,
Officium pauper numeret ſtudiumque fidemque.

And ſo I breake off this endleſſe argument of ſpeech abruptlie.

FINIS.